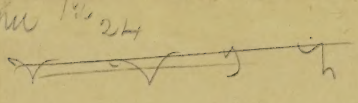
CUNEORUM CLAVIS

SMITH



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✓ 1. British Quarterly Review ~~Oct~~ July 1862.
"The Science of Language"

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✓ 3. "Darwinism tested by Language"
Bateman

✓ 4. "Short History of the English Language"
Edwards

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CUNEORUM CLAVIS.

Key - to Arithmetic

CUNEORUM CLAVIS.

THE PRIMITIVE ALPHABET AND LANGUAGE OF THE ANCIENT ONES OF THE EARTH.

BY MEANS OF WHICH CAN BE READ THE CUNEIFORM INSCRIPTIONS ON THE STONE TABLETS, OBELISKS, CYLINDERS, AND OTHER REMAINS DISCOVERED IN ASSYRIA.

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FROM THE PAPERS OF THE LATE DANIEL SMITH.

EDITED BY

H. W. HEMSWORTH, ESQ.

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EDITOR'S PREFACE.

THE author's preface is very long, and much of it of a purely perſonal character. The following extracts are all that need be quoted :

"It is the object of the preſent work to direct the attention of the *literati* of England and of all who feel intereſted in the queſtion—'Which was the Primitive Alphabet of Man?' to a diſcovery made by the Author in the year 1848. Being an earneſt ſtudent of ſubjects tending to illuſtrate or authenticate Holy Scripture, he formed an humble unit amongſt the many thouſands who flocked to the Britiſh Muſeum to gaze upon the exhumed remains of a mighty empire, inſcribed with records written in a dumb Semitic character, brought to light by Mr. Layard's excavations. It was then he perceived the ſtriking ſimilarity between ſome of the early Greek letters and the cuneiform characters as exhibited on the Aſſyrian marbles. He obtained permiſſion from the Muſeum authorities to copy the inſcriptions, with a view to their elucidation, and he then collected an alphabet of the earlieſt Greek, principally from an Elian bronze tablet, now under the care of Mr. Newton, of the Britiſh Muſeum; and by comparing theſe with the cuneiform inſcriptions, he found that all the various *groups* of characters, when diſſected, were reſolvable into the ſimple nineteen letters exhibited in the firſt column of alphabets (*vide* Plate I.); ſubſequent ſtudy and inveſtigation have only tended to confirm this firſt conviction. As ſoon as he had formed the alphabet, he copied an inſcription, and having a ſlight knowledge of Greek, tried to make it ſpeak in that language; but he could only make

out a few names, ſuch as 'Aparavi,' 'Babiloi,' and the name of the god 'Bell.' Thinking next that it might be Hebrew, he applied himſelf to get a knowledge of that tongue; but ſcarcely had he maſtered the Hebrew alphabet, when adverſe circumſtances compelled him to give up the ſtudy of Hebrew, Greek, and the cuneiform writings, for the ſtern realities of life, while ſeeking his daily bread ſixteen thouſand miles from his native land. Previouſly to his embarking for Auſtralia in 1850, he ſubmitted his diſcovery to the Rev. B. Hollis, of Iſlington, who expreſſed quite a favourable opinion of it, and kindly offered to get it publiſhed in one of the quarterlies; but the hurry of departure from England prevented the preparation of the manuſcript for publication. He landed in Melbourne in January, 1851, but the confuſion of colonial life in thoſe early gold-days put a ſtop to all literary purſuits, and from that time until 1859 the papers remained upon the ſhelf. About that time, having ſome leiſure on hand, he directed his attention once more to the ſubject, and not hearing of the publication of anything CERTAIN by the great European philologiſts,—no literal or perfect tranſlation of any one record, ſo as to make it quite incontrovertible, having appeared,—he was induced to ſeek ſome other means of making known a diſcovery ſo important to the literary world. Since the year 1859 he has been uſing every means in his power, under very many difficulties, to make known the diſcovery. He advertized ſeveral times in the principal paper, ſtating that he was willing to communicate all the particulars to any perſon who felt an intereſt in Biblical ſtudies, and who would take the trouble of calling upon him. But the only anſwers he received were from two Hebrew ſcholars who wanted employment. He ſent copies of his alphabet, with particulars, to various learned ſocieties and gentlemen in London, Dublin, and Paris, but he received only one anſwer, from Mr. Layard, who told him that the only plan was to publiſh the diſcovery to the world. Nothing then remained for him but to bring it before the public in the ſhape of the firſt edition of his work on the Primitive Alphabet. This appeared in Auguſt, 1864, and was very *favourably received* by the Melbourne preſs. But, from its *ſeemingly* abſtruſe nature, the ſale

was not adequate to the expenſe of publication. Still, he had friends who felt certain as to the *truth of his theory*, and who adviſed him to ſeek a more legitimate ſphere for his ſtudies, and to publiſh an enlarged and a more correct edition of his work. With this view he left Melbourne, in February, and landed in England, June, 1867. Having been abſent from England ſeventeen years, nearly all his relatives and former friends were gone to their laſt account, ſo that on his return to his native land he found himſelf in the midſt of ſtrangers. He brought with him two letters of introduction, one to a ſo-called *learned knight*, who very ſoon gave him 'the cold ſhoulder,' and declared his diſcovery to be '*all boſh*.' Whether the learned knight intended '*all boſh*' to be an erudite expreſſion, conveying the meaning that *he was* ASHAMED at not being able to *judge or appreciate* the merits of his book, the Author will not pretend to ſay. The other letter of introduction was to a literary lady[1]—all honour to her name!—who kindly took him by the hand, and helped with money and advice as long as it was in her power. At the time he left the ſhores of Auſtralia, his friends aſſured him that, as ſoon as he reached his native land, he would be patronized, and that '*fame and fortune* awaited him.' How bitterly has he been diſappointed! The literati of London are either too ignorant of the ſubject brought before them, or too much engaged with their own peculiar hobbies, or too idle to *think for themſelves*, but are contented to take all for granted that has been put forth by three or four men—learned men in ſome reſpects—but in this peculiar branch of philology in the *groſſeſt and darkeſt ignorance*. In the following pages he has, he thinks, clearly exhibited the ſcheme of the 'Primitive Alphabet,' which is ſhown to be extremely ſimple, feaſible, and in ſtrict analogy with all the early alphabets, both as to the number and the form of the letters. He has only further to hope that this ſyſtem, in its application by the philologiſts of Europe, will be found to be *the long-wanted deſideratum* for rightly interpreting the moſt ancient and intereſting records of

[1] Mrs. E. Ranyard, author of "Stones Crying Out," and editor of "The Miſſing Link," &c.

antiquity. The Author feels that the apparent abſtruſeneſs of the ſubject may have the effect of repelling many readers who take up the book merely to glance through it; but even ſuch readers would find, he hopes, on a little cloſer examination, that the whole book is quite intelligible to any perſon of average information. The abſtruſeneſs lies rather in the FORM than in the SUBJECT-MATTER."

From the "Introduction" we quote the following:—

"It will be remembered what great excitement was cauſed throughout the learned world in the years 1848-49, by the partial reſuſcitation of Nineveh's ancient greatneſs, by means of Mr. Layard's diſcoveries, and what rivalry there was among the great Oriental ſcholars of Europe to find out the *key* or *clue* to the elucidation of the inſcriptions thus brought to light. Yet ſome of the moſt learned men of the preſent day aſſert that all that has been done (*i.e.*, in the way of decipherment) *is unſatisfactory, extremely vague, and even contradictory.* The French Academy, indeed, rejects all that has been done, and treats the ſo-called tranſlations as merely ingenious conjecture.[1] Still it is reaſonable to hope that the records of a nation ſo intimately connected with the early hiſtory of the world will not remain unknown. It is a generally received opinion that in the early ages of the world, all the Oriental nations, from Mount Ararat to the banks of the Nile, and from the Perſian Gulf to the Mediterranean Sea, ſpoke the ſame language and uſed the ſame alphabetical characters in writing. This opinion is fully borne out by a vaſt maſs of concurrent teſtimony from ancient and modern writers, but eſpecially by that of the Holy Scriptures themſelves; for we read in the 11th chapter of Geneſis, that 'the whole earth was of one *lip* and the ſame *words*,' or, as ſome would render, of one *ſentiment* and of *one ſpeech.* It is not unreaſonable to ſuppoſe that this language was the ſame as that ſpoken by the great anceſtor, Noah, the tenth in a direct line from Adam. Both Adam and Noah converſed with God

[1] From a newſpaper paragraph deſcribing the "Literary Inqueſt" on the tranſlations of the cylinders of Tiglath Pilezer, King of Aſſyria, date not known.

himſelf. Now, Adam lived many years contemporaneouſly with Lamech, the father of Noah. There cannot be a doubt, therefore, that Noah ſpoke the ſame primitive language as Adam. Thus it deſcended from father to ſon to Abram; and with this language it was that Abram travelled from *Ur* of the Chaldees, when he fled from their perſecutions (for preaching and teaching the worſhip of the true God, as Joſephus tells us) into Canaan, and from thence into Egypt, where he diſputed with the prieſts and learned men of that country. We are informed by the ſame author that he taught them arithmetic and the ſcience of aſtronomy. From this it appears that there could be no difficulty of communication between Abram and the Egyptians; in other words, there muſt have been an identity of language. The primitive language ſeems alſo to have been underſtood by Melchizidek, King of Salem, and very probably by the Kings of Shinar and Ellaſar, by Chedorlaomer, King of Elam, and Tidal, King of Goyim (nations). It muſt, moreover, have been a kindred tongue with that of the inhabitants of Sodom, for Lot dwelt there, and he muſt have had daily intercourſe with its people. The King of Sodom himſelf held a conference with Abram. Further, we find from the ſacred writings that the kings and their people juſt alluded to were deſcended from the five ſons of Shem, the eldeſt ſon of Noah. Profane hiſtory informs us that Menes, or Mitzraim, grandſon of Noah, eſtabliſhed himſelf, and reigned in Egypt twenty-ſix years after the flood, and ninety-five years before the building of Babel. He doubtleſs ſpoke the language he had been taught in his childhood by his father, Ham, the ſon of Noah, and made it the national tongue. If ſo, this fact would account for the facility of intercourſe between the Patriarchs and the Egyptians, and would prove that the language ſpoken was the ſame. Jacob communed freely with Pharaoh. It is certain that the Egyptians *then* ſpoke the original language, which we ſhall call Hebrew; and it appears from the names of places and perſons, and by many proofs, that wherever Abram, Iſaac, and Jacob wandered, they found the primitive language (or Hebrew) ſtill exiſting.

"In an old Hebrew work, publiſhed 150 years ago (Hutchin-

ſon's 'Philoſophical Works,' in 12 vols.) are the following obſervations, which are ſo appoſite to the preſent inquiry that I ſhall not apologize for introducing them :—'There are two ſorts of human learning to learn—that which others have already learned, which comes by inſtructions from writings, words, or examples, and *that which has not been learned*, which is acquired by obſervations and compariſons of opinions, actions or things. *This age* very unjuſtly prizes the one and deſpiſes the other, admires old knowledge and *ridicules new;* which is the reaſon we have ſo few beneficial improvements. And it is obſervable, that men who are maſters of, and full of the one, ſeldom do any conſiderable thing in the other. Moſt ſcholars learn to tell us *learnedly* what we already know or have in uſe ; *few learn to tell us anything we know not.* Men who learn to mind *words*, ſeldom mind things; and men who ſtudy things *ſeldom mind words.* A man may have vaſt conceptions and little or none of words ; *and moſt people who ſpend their time in diſcovering anything we do not know, or which is not in uſe, tell it us but confuſedly at firſt.*' This quotation was written 150 years ago, and the ſame opinions hold the minds of men in thraldom in the preſent day. It is a moſt difficult matter for men to give up opinions formed, in early days, from the teachings of thoſe whom they have been taught to look upon as the oracles of wiſdom and knowledge. There cannot be a doubt but that many, if not *all*, of the perſecutors of GALILEO were conſcientious men, and firmly believed that the new doctrine would tend to bring diſcredit upon Scriptural truth. But what has time unfolded? Why, that all their knowledge was *dark ignorance*, compared with the *light of ſcience* diſplayed at the preſent day, and that GALILEO was *right*, and in advance of his age. It is really aſtoniſhing to find ſo much *lamentable ignorance* among the *literati* of England on this peculiar branch of philology. Even the ſo-called 'Philological Society' (I am alluding to ſome of the executive) treated the matter now under diſcuſſion with the greateſt contempt; and yet they can give room for 105 pages of what they call 'A Dictionary of Reduplicated Words,' which, in fact, is nothing more than a liſt, arranged alphabetically, certainly, of ſuch *profundities* as the

ribald choruſes of pot-houſe ſongs: *e.g.*, 'Hokey, pokey, whanky fum. Puttee po, pe, culy cum,' &c. &c., and the *puerile ſublimities* of the nurſery, 'Humpty Dumpty ſat on a wall,' &c. &c. It is to be *regretted* that we cannot get men to think for themſelves. Mankind in general are too prone to pin their faith to the ſleeves of their teachers, and take all for granted that they propound, without troubling themſelves one moment to aſcertain whether they are right or wrong:[1] but no ſooner is any new theory ſtarted antagoniſtic to the *blindly-received* theories of the great men of the day, than it is either treated with *ſilent contempt* or ridiculed as the *effuſions of a maniac*. It has *been heard ſaid* by gentlemen who have only taken a curſory glance at this work, 'Can it be poſſible that the works of Sir H. R——, Dr. H——, and Mr. F. T——, men of acknowledged learning, ſhould go for nothing? it cannot be—there muſt be ſome miſtake.' The anſwer is, Let them *examine for themſelves*, and then pronounce their verdict. Let them carefully peruſe the following pages, and there will be not much doubt of their arriving at the concluſion, viz., that the works of theſe great men in this branch of philology are not only *worthleſs*, but *worſe* than *uſeleſs*, for they are only calculated to *miſlead*, to prevent further inquiry, and to keep the *world in ignorance*.

"It is one of the objects of the preſent work to endeavour to prove that the language here referred to was the *Primitive* language, or *Hebrew;* that it was ſpoken all over the Eaſt up to a very late hiſtorical period; and that there is every probability that the alphabetical characters uſed in the earlieſt ages of the world were thoſe here exhibited. It is alſo ſought to be ſhown that in the Aſſyrian cuneiform characters are to be found the primitive alphabetical characters uſed by man, that our preſent Roman alphabet is radically the ſame as that which was uſed by Abram, by Noah, and not improbably by Adam

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[1] The author once waited upon a rev. gentleman to ſolicit his patronage, when he ſaid, "I have heard of your work, but I do not believe in it." When preſſed to give his reaſons, all that could be got from him was, "*O! it was hard to give up old opinions and take to new.*" And ſo it is with the majority of men.

himſelf; and that *the Aſſyrian language is the primitive tongue, the true original Hebrew, and the ſource of all languages, ancient and modern.*"

Now the Editor wiſhes it to be diſtinctly underſtood, that he does not always ſubſcribe to his author's alleged facts, nor does he agree in all the inferences drawn from theſe facts, many of which he looks upon as imaginary. If the ſheets had come into his hands in time, he would have expunged a great number of paſſages. Such ſtatements as thoſe, that "Both Adam and Noah converſed with God himſelf;" that the primitive language deſcended through Lamech to Noah; that Abram diſputed with the prieſts and learned men of Egypt, and taught them arithmetic and aſtronomy—ſuch aſſertions are totally unworthy of a work devoted to ſcientific inveſtigation, being devoid of all critical or hiſtorical value. So indeed are all the fanciful ſpeculations of ancient and modern writers reproduced in the firſt two chapters of the text; but the author gives the correct meaning of Cadmus (p. 10), *i.e.* "Eaſt," implying that all knowledge came from that quarter, though he prefers the popular tradition to the ſcientific and true explanation of the myth, making Cadmus a merchant prince of Phœnicia, for which aſſertion there is no foundation. Again, the long account of the apocryphal two ſtones, ſaid to have been in the Britiſh Muſeum (p. 39), whence they have myſteriouſly diſappeared, ought to have been omitted, becauſe whatſoever is foreign to an argument, and does not ſtrengthen it, is not merely ſuperfluous, it weakens it. So again, when the writer ſays (p. 128): "This work . . . . has been carried on to completion . . . . with the ſincere prayer that it may tend to the further elucidation and confirmation of the Holy Scriptures," he aims at an object, which evidently is beyond the ſcope of the inquiry, which ought not to tend to eſtabliſhing, or ſupporting the truth of anything elſe but that of his own ſyſtem, whatever may be the conſequences to any exiſting ſyſtem or belief. Utterances like the above, are calculated to lead ſcientific thinkers to the aſſumption that the mind of the propounder of the new theory was warped, or at leaſt biaſſed, ſince he endeavoured to make this latter, which ought to ſtand on ſcientific demonſtration

alone, and doctrines, which derive all their force from faith, mutually ſupport each other.

Our object is neither to advocate nor condemn our author's theory; it muſt ſtand by its merits, or fall by its defects; but as an attempt to elicit truth, and ſupply a key to an as yet unknown language, it deſerves the attention of philologiſts, oriental, biblical, and hiſtorical ſcholars.

Without then taking upon ourſelves to decide whether the theory put forth in the following pages be true or not, as editors may reaſonably be ſuppoſed to have ſome ſneaking kindneſs for works they edit, we may yet point out one or two reaſons, why this deſerves inveſtigation with an unprejudiced ſpirit, unfettered by the *dicta* of men, who, with blind ſubmiſſion, have hitherto been accepted as the true expounders of cuneiform writing; certainly, on very ſlight foundation, and in ſpite of their lamentable failures to extract any ſenſe from the Aſſyrian ſtone records.

Now our author's reſearches into the nature of the primitive alphabet, lead him to the concluſion that cuneiform writing is *the* primitive alphabet, its letters being all triangles in different poſitions and combinations; the triangles being either equilateral or elongated into wedge-ſhapes, whence the name. Now obſerve the coincidence, if coincidence it be, and not the reſult of an univerſal law of nature, extending alſo to letters: the primitive ſhape of all natural formations is the ſimpleſt, *i. e.* triangular or pyramidal; every mental proceſs even has three conſtituents, or ſides, viz. the conceiver, the conceiving, and the thing conceived; hence the moſt primitive religious creed repreſents the Deity as a Trinity. In material nature the pyramidal or cone form is the primitive ſhape of the moſt ancient tree, the pine; ſo it is of cedars and ferns. When a ſolution of common ſalt is ſlowly evaporated—the moſt ſimple proceſs of ſolidifying—the ſalt which remains behind, at a certain ſtage of concentration can no longer retain the liquid form; its particles or molecules begin to depoſit themſelves as minute ſolids, which aſſume at laſt the definite form of ſmall pyramids. And on examining vital action in the mind, we find that it led men to give the ſame form to their earlieſt conſtructions, for as ſuch we may conſider

the pyramids of Egypt, Mexico, and other countries.[1] As our author does not ſeem to have been aware of this peculiarity of natural formation—for there is no doubt that he would have ſeized upon a fact ſo ſtrongly in favour of his ſyſtem, had his attention been drawn to it—the very circumſtance of his not having been aware of it, now renders this unſought-for, unexpected, and thus totally impartial evidence, very valuable to the cauſe he advocates.

Again:—in enumerating the various alphabets, and ſhowing the changes letters have undergone in the courſe of time, he introduces the Moabitic type. This, as the name indicates, is taken from the now famous Moabite ſtone, the hiſtory of which is no doubt familiar to the reader. Now bear in mind, that when our author publiſhed the firſt edition of his work at Melbourne in 1864, nothing of this ſtone was as yet known, wherefore if it tell anything in favour of his theory of the primitive alphabet, it muſt be looked upon as a perfectly independent witneſs, like the fact of all natural manifeſtations being primarily triangular. And ſuch a witneſs it ſeems to be. For the ſtone was written upon, and records events which tranſpired about the time of Homer and Heſiod, between five and ſix hundred years before the final deſtruction of Nineveh. The record was written with an alphabet of about nineteen letters. Now obſerve that the author, years before the ſtone was heard of, had aſſigned nineteen letters to the primitive alphabet. The letters, moreover, are the earlieſt that have been found in the Phœnician character; and, what is worthy of particular attention, is the fact, that many of the letters have a greater likeneſs in form to the primitive than any that are ſeen in later Phœnician documents. Juſtly the author may remark that "the force of this argument in favour of the new theory muſt be ſeen and felt by all reflecting minds."

Great is the ſimplicity of our author's ſyſtem, contraſted with

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[1] The author does indeed refer (p. 72) to the pyramidal form of ancient temples, but attributes its adoption to the idea of the Trinity, which was to be thus ſymboliſed. But this could have been done by trilateral, and not by quadrilateral pyramids.

the cumbrous machinery of Sir H. Rawlinſon, Meſſrs. Hincks Fox Talbot, and others, with an alphabet of ſome three hundred letters, with about five hundred variants, homophones, ideographs, polyphones, determinatives, and whatever other weapons theſe expounders may have in their armoury of their modern philological Babel of confuſed tongues, weapons that only hurt the owners, or make them look as ridiculous and awkward as the giant ſlain by young Roland; for what reſults have theſe champions of Aſſyrian exegeſis produced? what linguiſtic opponents have they overcome? None as yet; they have made ſad havoc among harmleſs inſcriptions, putting the moſt ridiculous, frequently totally ſenſeleſs, interpretations upon them; and occaſionally they turn againſt each other, and indulge in a free fight among themſelves, when each expounder inſiſts on his own abſurdities paſſing for explanations. In fact, ſome of the tranſlations given of the Aſſyrian texts look more like regular hoaxes on our credulity, than like the work of learned men ſeriouſly put forward. To give but two inſtances, we refer to different tranſlations of an inſcription on the cylinder of Tiglath Pilezer, bottom of p. 146 and top of p. 148. The former are chiefly nonſenſe, and the latter ſhow the profeſſional experts in Aſſyrian cryptography at loggerheads about ſo ſimple a thing as a proper name. But in their own writings we conſtantly meet with admiſſions like theſe: "I entertain ſome doubt;" "I think;" "I cannot yet venture to decide;" "whenever I have met with any paſſage of particular difficulty, I have omitted it;" "this interpretation is almoſt conjectural;" or, more hopeleſſly ſtill: "I will frankly confeſs that having maſtered every Babylonian character to which any clue exiſted in the trilingual tablets, I have been tempted on more occaſions than one to abandon the ſtudy altogether, in utter deſpair of arriving at any ſatisfactory reſult." And yet theſe "know-nothings," by their own confeſſion, would have us bow to them as our teachers, whoſe utterances *ex cathedra* are to be accepted without queſtioning, whoſe productions are not to be criticiſed, and whoſe mode of working cannot be improved by any outſider, and from whom no interference of any kind is to be tolerated. The preſent writer was told by a gentleman, who

takes conſiderable intereſt in Oriental philology and archæology, but dares to think for himſelf, and refuſes to bow to idols, however popular—a fact well known to their humble worſhippers—the preſent writer was told by him that, when at a recent meeting of the Paleſtine Exploration Fund, he intended aſking a few queſtions, and making ſome ſuggeſtions, he was warned beforehand that he would not be allowed to ſpeak, if he meant to expreſs opinions running counter to thoſe held by Sir H. Rawlinſon. This is a ſignificant fact, which the ſubſcribers to the above fund ought to bear in mind; it is a fact that ought to prove to them that whilſt ſuppoſing they are contributing to the Paleſtine Exploration Fund, they are really ſupporting the Rawlinſon Exaltation Fund. For ſince no diſcuſſion is to be allowed at the meetings, adulatory twaddle in the poſt-prandial ſtyle only, glorifying the merits of the hoſt, being legitimate, there is but little chance of the diſcovery of truth, which ought to be the paramount object. But what ſo-called learned ſociety ever really cared for that? All ſuch ſocieties are ſimply cliques, bent on upholding particular crotchets or hobbies of their leaders. Hence it would be difficult on ever ſo carefully ſearching the annals of ſcience, to find one proof that new diſcoveries have proceeded from ſuch aſſociated bodies, or that the firſt efforts of genius towards the practical ſolution of literary or ſcientific difficulties, have in any way been foſtered, encouraged, or ſuſtained by them. On the contrary, we ſhould ſee that they have ridiculed and oppoſed everything not hatched and nurſed in their own forcing-houſes, aſſuming authority to decide on the ſcientific value of new diſcoveries and inventions, whilſt the public, by their indolence and ignorance, and their readineſs ever to bow to pompous arrogance, have given them every facility to ſuppreſs and cruſh independent inquiry. True, when in ſpite of this oppoſition the man of genius has ſucceeded, and compelled the world to admit the value of his achievement, then theſe Societies eagerly ruſh forward to enrol him among their members, offering him rewards and medals, thus trying to cauſe ſome of the luſtre ſurrounding him to fall on themſelves, and their members to be conſidered as the patrons and foſterers of ſcience. Let ſuch men follow the example lately ſet by a diſtinguiſhed

writer, and reject all such tardy and selfish acknowledgments, by which they are to be "patronized." True also, in return, these would-be patrons of science are sometimes "hoist by their own petard," *i. e.* imposed upon in their own line by some clever hoaxer, as happened not long ago, when a gentleman sent to the East to find a particular inscribed stone, which was like looking for a needle in a stack of hay, very speedily returned, bringing the identical stone with him! He has since then made a second journey, and brought back a considerable number of Assyrian tablets, most of whose inscriptions he deciphers quite readily, to the delight of all Assyrian scholars! And when he tells them that one tablet contains "the name of the very early King of Babylon, who restored the temple of Bel, and that his name Agu, is that of the moon-god Akkad, and that the king describes himself on the tablet as the son of Tassigurubar, son of Abinam, son of Agurabi, son of Ummihzirriti [which must have been a poser to spell, and is about as confounded a name for a king as that of Beerybinker in Wieland's fairy tale], of the race of Sugamuna," it is easy to add that "we have here half-a-dozen royal names heretofore unknown." Who shall dispute the correctness of these names? No one ever disproved the assertion of the accurate naturalist, that there are seven million hairs in a cat's tail. The name of "Akkad," occurring in the above quotation, was first propounded by Sir H. Rawlinson, and his followers dutifully adopt it; the objection to it is stated on p. 5 of our author's work. In the account from which these details are taken may also be found the name of Tugulti-ninip, King of Assyria; is the latter half of the word reliable? The same two syllables occur on the cylinder of Tiglath Pilezer, already referred to above, forming the first part of another name, that is to say, according to Mr. Oppert, who translates the full name, Ninip-pal-ukin, while Mr. Talbot makes it Niniv-balushat, and Sir H. Rawlinson, Bazanpalakura! Now, if in this instance the Orientalists cannot agree among themselves whether the Assyrian syllables read Ninip, or something totally different, how can we be asked to believe in Tugulti-ninip? We see that "ninip" is doubtful, how can we be sure of Tugulti? How can we be sure of the accuracy of any of

their tranſlations? Meſſrs. Bagſter and Sons promiſe us Mr. George Smith's "Deluge Tablet," with notes; alſo by the ſame author, "Early Babylonian Inſcriptions;" Sir H. Rawlinſon's tranſlation of the inſcriptions on the "Cylinder of Tiglath-Pilezer," with a whole hoſt of other works on ancient Oriental inſcriptions. What a mental feaſt may we not expect? Mr. Smith evidently acts on the maxim laid down by Mephiſtopheles:—

> "If you but in yourſelf confide,
> Then other ſouls will truſt in you,"

eſpecially after the eulogium Sir Henry beſtowed on him at the Congreſs of Orientaliſts, recently held in London, though the eulogizer himſelf admits that "we [the profeſſed Aſſyriologiſts] are far from having overcome the elementary difficulties of phonetic repreſentation. Notwithſtanding the numerous alphabets and ſyllabaries that have been publiſhed [our author's theory, as far as we underſtand it, does away with the neceſſity of them], there are ſtill many cuneiform characters of doubtful powers [in the preſent treatiſe they are reduced to nineteen, and none of them doubtful], while the vernacular names of the gods, which enter ſo largely into the compoſition of Babylonian and Aſſyrian proper names, and are thus eſſential to hiſtorical identification [Mr. Smith, it would ſeem, has no difficulty in identifying names], are for the moſt part rendered conventionally and proviſionally."

Theſe are admiſſions made by Sir Henry, the chief authority on the mode of deciphering Aſſyrian inſcriptions; yet the ſpeeches made in the Semitic ſection of the above referred-to Congreſs, in which not the moſt diſtant alluſion is to be found to the ſyſtem propounded by our author, though the firſt edition of the work appeared in 1864, and the publications that treat of cuneiform inſcriptions are not ſo numerous, that one of this extent could eaſily be overlooked, prove that thoſe who rightly or wrongly have taken the lead in theſe inveſtigations, are determined to ignore anything that may not proceed from their own choſen ſet. If Sir Henry Rawlinſon and his followers were honeſt in their endeavours to arrive at the truth, they would gratefully profit by any ſuggeſtions, though made by an outſider, that

have even a ſemblance of furthering the pretended object in view: the deciphering of the Nineveh tablets. But as long as the real object is ſelf-glorification, independent inquiry will meet with no reſponſe from the ſelf-conſtituted Laſt Court of Appeal of Aſſyriology. The appeal then lies to that ſection of the public that take an intereſt in the ſubject; and an impartial examination of the contents of this volume will ſhow that the author's theory offers the *primâ facie* evidence againſt the authorities hitherto acknowledged, which in any court of law would reſult in the latter being committed for trial on the charges of incompetence and miſrepreſentation. Whether the witneſs againſt them can eſtabliſh his own caſe, remains to be ſeen; but he ought to have a chance of ſtating it, and having it teſted. And we venture to aſſert that the reſults of ſuch teſting, as far as the progreſs of Oriental learning is concerned, will be more appreciable than thoſe of the recent Congreſs of Orientaliſts, which was ſimply a muddle and a farce, fully bearing out what we ſtated above as to the utility, or rather inutility, of learned ſocieties. Inaugural addreſſes and complimentary ſpeeches took up more than half the time of the Congreſs; the big-wigs leiſurely and mercileſſly rode their favourite hobbies; ſome of the favoured few of the members were allowed ten minutes each to read a mutilated paper, while the reſt were coolly ſhelved. One of the chief objects, which were ſaid to have drawn the Congreſs together, was the tranſliteration of Oriental words, and to fix, if poſſible, upon a uniform and univerſal alphabet to expreſs the letters of Oriental alphabets; but after having been mentioned in the preſident's addreſs, it was not heard of again. A Hindoo, who had been ſent by the Indian government all the way from India, at the expenſe of the Indian tax-payer, rendered himſelf remarkable chiefly by the comfortable naps he took during the inaugural addreſs and the reading of the papers.

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ERRATA.

Page 25, l. 16 from top, for "Dr. Muir," read "Fr. Schlegel."

Page 30, l. 9 from top, for "Profeſſor Bopp," read "Ulrich Fr. Kopp."

Page 30, l. 10 from top, for "*Bilden und Shriften*," read "*Bilder und Schriften*."

Page 73, l. 13 from bottom, *dele* "vignette, and alſo."

The Ancient Ones of the Earth.

CHAPTER I.

Letters the gift of God—Hebrew the Original Language—Contradictions of Sir H. Rawlinſon, throwing a doubt upon the Sacred Scriptures—Various opinions of ancient authors as to the antiquity of the Alphabet—The fulfilment of the Prophecy by Nahum—Cadmus no mythological perſonage, but a merchant prince of Phœnicia—An ideal picture of the triumphant pageant of Queen Atoſſa, or Semiramis the Second—The Author's application of the Primitive Alphabet—Probable reſults.

PERHAPS no ſubject has been involved in greater obſcurity, or has cauſed a greater diverſity of opinion amongſt writers of both ancient and modern days, than the origin of the alphabet. Scarcely any two writers agree upon the point. It has been a matter of much controverſy whether writing be really a human invention, or whether an art ſo eminently uſeful to man is not rather to be attributed to a ſpecial Divine revelation. Many writers aſcribe the invention of letters to the Phœnicians, but without ſufficient evidence. Sanchoniatho, the Phœnician hiſtorian, who flouriſhed nearly contemporaneouſly with Moſes and Cadmus, when the Aſſyrian empire was in the zenith of its power and greatneſs, aſcribes the

invention to Taaut, the ſon of Miſor, who is ſaid to be the Menes of the Egyptians, or Mitſraim of the Scriptures. Philo, a learned Jew, who lived about A.D. 40, aſſerts that the invention muſt be referred to Abraham. Pliny, who no doubt had conſulted that magazine of ancient knowledge, the Alexandrian Library, ſays:— "*As for letters, I am of opinion that they were known in Aſſyria time out of mind.*" There is a tradition amongſt the Rabbins that Abraham was inſtructed in literature and the ſciences by Shem, and that Iſaac went to Shem's ſchool. Other writers have attributed a knowledge of letters to Adam, and amongſt theſe may be mentioned Bryan Walton, the editor of the famous Polyglot Bible. In his prolegomena to that work he ſays "that Seth learned letters from Adam, and that from Seth they deſcended with the original language to Noah and his poſterity, with whom they continued till the confuſion at Babel, after which, when new characters in progreſs of time were invented, with new languages, *yet the old were preſerved among thoſe who had the primitive tongue.*" The greateſt of modern authorities, Geſenius, ſays, "That the *oldeſt form* of the Hebrew letters does *not appear even in the Phœnician alphabet*, much leſs in the ſquare character now in uſe. Of courſe in many caſes the letters exhibit no reſemblance to the objects repreſented by their names." "The truth ſeems to be that letters were an antediluvian invention preſerved among the Aſſyrians or Chaldeans, who were the immediate deſcendants of Noah, and inhabited thoſe very regions in the neighbourhood where the ark reſted, and where that patriarch afterwards reſided. This circumſtance affords a ſtrong preſumption that the uſe of letters was known before the flood, and afterwards tranſmitted to the Aſſyrians and Chaldeans by Noah, their progenitor, or at leaſt, by the immediate anceſtors of his family." Mitford, in his "Hiſtory of Greece," ſpeaking of the origin of letters, ſays: "Nothing appears ſo probable as that it (the alphabet), was derived from the antediluvian world, and was loſt everywhere in migration for want of con-

venient materials for its uſe, but preſerved in Chaldea, and hence communicated to Egypt and ſuch other countries as had acquired a ſettled government. We conclude, then, that the heathen writers of Egypt, Greece, and Rome, who have, like the modern Hindoos, attributed the diſcovery of letters to the gods, have only recorded a tradition that has its ſource in hiſtorical truth; for whilſt there is nothing improbable in the invention of hieroglyphic writing, the diſcovery of *arbitrary characters*, not to denote words or the forms of things, but *elementary and compound ſounds*, ſeems an invention ſo aſtoniſhing as to eclipſe all others, and to lead every devout mind to exclaim, This muſt be the finger of God! For the man who believes that our Maker intended to elevate the human ſpecies by the uſe of a volume of revelation, muſt deem it probable that He had provided early methods of ſecuring the ſacred records which were to conſtitute that volume."

The Pentateuch is generally acknowledged to be the moſt ancient compoſition extant; and as that is held to have been written or compiled by Moſes, it alſo preſuppoſes, from the nature of its contents, that there muſt have been a vaſt maſs of hiſtorical matter written, according to the primitive faſhion upon ſtones, from which Moſes either directly or indirectly drew his materials. The diſcoveries of late years, by Layard and others, ſpeak plainly as to this fact. As Nineveh and the Aſſyrian empire had exiſted for more than 700 years anterior to the Exodus, it is not reaſonable to ſuppoſe that a nation ſo far advanced in the arts and ſciences ſhould be ignorant of the art of alphabetical writing; and although we have at preſent no evidence to prove it, ſtill the time may not be far diſtant when it will be ſeen that Moſes drew largely from the documents and records ספרים (SEPHERIM), preſerved by the deſcendants of Shem in the Aſſyrian archives. Joſephus, ſpeaking of the early hiſtory of man, ſays that "thoſe who then lived *noted down* with great accuracy the births and deaths of illuſtrious men;" and Whiſton adds in a note,

"Theſe ancient genealogies were firſt ſet down by thoſe who then lived, and from them were tranſmitted down to poſterity; which I ſuppoſe to be a true account of that matter; for there is no reaſon to ſuppoſe that men were not taught to read and write ſoon after they were taught to ſpeak; and perhaps all by the *Meſſiah himſelf;* who under the Father, was the Creator and Governor of mankind, and who frequently, in thoſe early days, appeared unto them."

The Talmudiſts are of opinion that the *Aramean* was the primitive language, and that Adam and Eve converſed in that language in Paradiſe. Thus Mars Ibas, the Armenian hiſtorian informs us that "Haicus, the ſon of Togarmah, the grandſon of Japhet, being oppreſſed by Belus king of Babylon (ſuppoſed to be Nimrod, the mighty hunter), went forth with his family of 300 perſons excluſive of ſervants, and proceeded northward to the country round about Ararat, and here he incorporated with his followers a number of individuals whom he found living in the moſt primitive ſtate, without form or order. *Theſe people ſpoke the original language of Noah.* Here they eſtabliſhed themſelves and laid the foundation of the Armenian empire. The fifth in deſcent from Haicus was Aram, up to whoſe time the nation and people had been called *Haics*; Aram being on ſtrict terms of friendſhip with Ninus, the reigning king of Nineveh, who not only permitted his reign, but aſſiſted him in the conſolidation of his kingdom and the overthrow of his enemies, the chief of whom was Percham, of the race of giants, whom they conquered on the plains of Gortouk in Aſſyria, and the tyrant was killed upon the field of battle." This is partly confirmed by Diodorus Siculus, who ſays, "The Aſſyrian King Ninus, aſſiſted by an Arabian chief Ariœus, conquered and killed the then reigning King of Babylon, and made himſelf maſter of his dominions." May not this Ariœus be the ſame as is mentioned by Mars Ibas, Arieus the ſon of Aram? Be that as it may, there is much conflicting teſtimony reſpecting the iden-

tity of this Aram and Ninus, which it is not neceſſary for our purpoſe to enter into here, one thing ſeems certain, that it was Aram and his ſon Arah who gave riſe to the term Aramean, a name that ſubſequently became ſynonymous with Syrian and Aſſyrian, to the nations extending from the mouths of the Euphrates and Tigris, to the Euxine, the river Halys, and to Paleſtine. The Scripture informs us that, "The beginning of Nimrod's kingdom was Babel, Erech, Accad, and Calnah in the land of Shinar," and that "out of that land went forth *Aſſhur* and built Nineveh, Rehoboth, and Calah, and Reſen, a great city between Nineveh and Calah." But Sir H. Rawlinſon tells us differently. He ſays "that the Chaldeans appear to have been a branch of the HAMITIC RACE OF AKKAD. He does not tell us, by the way, who this Akkad was, neither do we find this name among the ancient progenitors of the race in the tenth (x.) chapter of Geneſis.

This race, he adds, inhabited Babylonia from the earlieſt times, and with it originated the art of writing, the building of cities, and all the arts and ſciences, and of aſtronomy in particular. In another place (*Aſſyrian Hiſtory and Chronology*) he ſtates, "That which can be eſtabliſhed without much chance of error is, that at ſome period anterior to B. C. 2000, probably B. C. 2500 (*i. e.* 156 years before the Flood), the primitive population of Babylonia was to a certain extent diſplaced by Turanian tribes from the neighbouring mountains, theſe immigrant tribes bringing with them the uſe of letters, and being otherwiſe far more civilized than the people whom they ſuperſeded." Sir H. Rawlinſon, as the reader will obſerve, here contradicts himſelf, and throws at the ſame time a doubt upon the Scripture narrative. The preſumption is that the art of writing was equally known to all the Cities of the Plain, and that "out of that land (Babylonia) went forth Aſhur," carrying with him the uſe of letters, which he made known to the inhabitants of the cities he ſubſequently built.

Again, Sir H. Rawlinſon ſays, "When the Semitic

tribes eſtabliſhed an empire in Aſſyria in the thirteenth century B. C., they adopted the Akkadian alphabet." Now, does Sir H. Rawlinſon mean to ſay that the Aſſyrian empire was not in exiſtence until 200 years ſubſequent to the time of Moſes? The Sacred Writings plainly tell us that Aſhur built Nineveh, the capital of Aſſyria; and in the Hebrew copy the word rendered "Aſſyria" and "Aſſyrian" is written אשור (ASHUR, in the LXX. Ασσουρ). This is ſurely proof ſufficient that the Aſſyrian empire took its name from the founder of its capital city, 900 years earlier. What can be the meaning of the following paſſage in Iſaiah (xxiii. 13)?—"Behold the land of the Chaldeans, this people *was not, till the Aſſyrian founded it for them* that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof,"—unleſs it be that the Aſſyrian had the priority of the Chaldeans? The Aſſyrian Belus, beyond queſtion, founded Babylon about A. M. 1900, or B. C. 2100, nearly 100 years before the birth of Abraham.

Dr. Parſons, in his "Remains of Japhet," ſuppoſes letters to have been known to Adam. The Sabians produce a book which they aſſert to have been written by Adam, but concerning which we have no certain account, no guide to direct us any more than we have concerning the ſuppoſed Books of Enoch, ſome of which Origen tells us were found in Arabia Felix, in the dominions of the Queen of Saba. The Arabians hold traditionally that they received their original alphabet from Iſhmael, their preſent one being the invention of one Ebn Muklah, about the tenth century of the Chriſtian era. They do not appear to have had any alphabet until a ſhort time before Mahomet. Morrah Ben Morrah is ſaid to have introduced an alphabet which was founded on the Syriac Eſtrangelo character, in which the Koran was originally written without points, which were, however, added before the end of the firſt century after the Hegira. This character is called the *Cufic*. For common purpoſes a running hand-writing, known under the name of *Niſkhi*, was intro-

duced by Ebn Moklah, and this is the character ſtill in uſe.[1] When the Koran was firſt publiſhed, there was not a ſingle perſon in the whole kingdom of Yemen able to read or write Arabic. Shareſtan informs us that before Mahomet there were two ſects of people, viz., the people of the Book (*i.e.* book-learned) who knew letters, the Jews and Chriſtians who inhabited Medina, and the *Idiots* who lived in Mecca, and who were ignorant of both reading and writing. Hence, the former called Mahomet "The Illiterate Prophet." The vanity of each nation induces them to pretend to the moſt early civilization.

The Arabian writers do not pretend to a very early alphabet, and admit that they received it only a ſhort time before the introduction of Iſlamiſm. It is difficult to ſay to whom the honour is due, but that the conteſt may be confined to the Egyptians, Phœnicians and Chaldees; but this one fact is certain, they all point to the Eaſt, and the Eaſt alone, as the birth-place of letters.

The Chaldeans appear to have the greateſt claim; firſt, becauſe Chaldea was peopled before Egypt or Phœnicia, and that many nations deſcended from Shem and Japhet had their letters from the Phœnicians, who were deſcended from Ham. It is obſervable that the Chaldeans, Egyptians, and Syrians, all bordered upon each other, and like the Phœnicians were among the greateſt as well as the moſt ancient of commercial nations.[2]

Thus we have ſeen that writing, and of courſe its elementary characters, the alphabet, were known at a very early period, many ages prior to the birth of Moſes; and though we have no direct evidence of their being antediluvian arts, the arguments are ſo ſtrong, and ſo numerous in ſupport of the view taken by Mr. Mitford and others, that we are compelled to conclude

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[1] From Hutchinſon's "Philoſophical Works."

[2] They ſeem to forget that Nineveh, the capital of the Aſſyrian empire, had flouriſhed for a period of 500 years before Tyre, the capital of Phœnicia, was built.—Ed.

that writing and the alphabet were, in fact, the immediate gift of God to man, the primal characters being perfect in form and eminently ſuperior in their beautiful ſimplicity to any of which we have now a knowledge. It is this original alphabet which we are about to ſubmit to the ſcrutiny of the learned, each character bearing the evident impreſs of its Divine Author.[1]

There exiſted, far back in the miſts of antiquity, a mighty empire and people, who were far advanced in civilization, and in the arts and ſciences, yet ſo far removed from all authentic records that even the ſite of their immenſe capital (Nineveh) has remained unknown for upwards of twenty-four centuries. Only within the memory of the preſent generation have its long-hidden treaſures been diſcovered, and expoſed to the view of the aſtoniſhed world. Theſe diſcoveries of Layard literally fulfil the prophecy uttered by Nahum (iii. 6) more than 600 years B.C. :—"And I will caſt abominable

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[1] "Monotheiſm Myſtically Developed in Triads"—Gliddon's "Ancient Egypt," p. 15. "I would obſerve that a ſtrong analogy in tracing writing to Primeval *Revelation* may be found in aſcending to the Divine origin of the belief in the Unity of the Godhead and of his ineffable attributes in the Trinity, the exiſtence of which pure primeval creed among the Gentiles, is ſhown by the mythological ſyſtems of the Hindoos, Pelaſgic Greeks, the Orphic philoſophers, the Tyrians, Sidonians, the Syrians, Chaldeans and Peruvians." "In attributing the art of writing to primary *Revelation* there ariſes a difficulty from the query, how, if the art of writing was known to mankind at the diſperſion, does it happen that each early nation ſhould have uſed each a different alphabet?" We cannot ſuppoſe that the art of writing was generally known, but only to a few of the *moſt cultivated;* that in the wanderings of the early nations, the few that had a firſt and the moſt perfect knowledge of the primitive alphabet had died off, and left behind them *a leſs perfect* knowledge of the primitive character, as is evident from the uncouth and miſshapen letters of the Etruſcans and Pelaſgics and other early nations, contraſted with the perfect forms of the Primitive letters. There cannot be much doubt, but that the whole of the original alphabet can be reconſtructed from the alphabets of the various bodies of people that wandered from the Plains of Shinar;—one tribe or nation retaining the perfect form of *one or more* of the original, and another tribe *one or two more*, and ſupplying the others from recollection and inventions of their own. This can be very plainly ſeen by the tablet of alphabets at the end of this volume.

filth upon thee, and will make thee vile, and will ſet thee as a gazing ſtock." A *grave-yard* covered a portion of Nineveh's ancient greatneſs, and now ſlabs, engraved with a pen of iron, and works of art dug from the ruins of her ſplendid palaces, are placed in the muſeums of almoſt all the civilized nations of the world! Ezekiel ſpeaks of the mighty empire which roſe firſt in the order of time, and which, 4,000 years ſince, formed the baſis of kingly rule:—"Behold the Aſſyrian was a cedar in Lebanon with fair branches and with a ſhadowing ſhroud, and of an high ſtature; and his top was among the thick boughs. His height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, becauſe of the multitude of waters, when he ſhot forth; . . . and under his ſhadow dwelt all great nations. Thus was he fair in his greatneſs, . . . the cedars in the garden of God could not hide him, . . . Nor any tree in the garden of God was like unto him in his beauty" (chap. xxxi. 5-8). With ſuch a view of the greatneſs and glory of this mighty empire, can we conceive it poſſible that it would be wanting in the very eſſentials of civilization, and foundation of every ſcience? Or, that its alphabet would fall ſhort, in power or form, of that of any ſubſequent nation—for example, of Greece or Rome—whoſe alphabets are demonſtrably derived from the Aſſyrian, and whoſe glorious literature enſhrines ſome of the brighteſt emanations of the human intellect? Aſſyria had exiſted as an empire for more than 700 years, and was in the zenith of its power and greatneſs, when, about this time (A.M. 2511) a mythological character named Cadmus is ſaid to have introduced letters into Greece from Phœnicia. There is great diverſity of opinion concerning this Cadmus; ſome contending that the letters introduced were Egyptian, and that Cadmus himſelf was a native of Egypt, and not of Phœnicia. Herodotus informs us that this Cadmus and the Phœnicians he brought with him "introduced many improvements among the Greeks and alphabetical writing too not known among them

before that time" (A.M. 2511), about the time of the Exodus. Moſt of the learned agree that Cadmus carried the Phœnician or Syrian letters into Greece, and that thoſe were the ſame as the Hebraic. The Hebrews being but a ſmall nation were comprehended under the name of Syrian. Joſeph Scaliger proves that the Greek letters and thoſe of the later alphabets formed from them derive their origin from the Ancient Phœnician, which are the ſame as the Samaritan, and were uſed by the Jews before the Babylonian captivity. The Ionian Greeks inhabited at that time the parts adjacent to Phœnicia, and they having received from thence the art of alphabetical writing, employed it with the alteration of ſome few characters. They confeſſed that *the art* was of Phœnician origin. Now, what does the legend of Cadmus mean? Strip him of all his mythological appendages, and he will become a *merchant prince of Phœnicia*. Some ancient writers call him an Egyptian, but his very name diſproves the ſtatement, for by cutting off the Greek termination ος, (Latin, *us*,) we have the letters CDM, forming a Hebrew root (קדם), meaning "eaſt," or "eaſtern," "precedency," "priority," or "antiquity:" and pointing evidently to the locality of his ſuppoſed invention, or the ſource of the alphabet, eaſtward of Phœnicia—and as alſo being the *firſt*, taking precedency of all others, or, in the Hebrew idiom, being (קדמיהארץ), or "*the ancient ones of the earth.*" Is not, indeed, the whole hiſtory of the Cadmean alphabet ſimply a myth or legend, expreſſive of the fact that the ſixteen letters introduced into Greece were received from "The ancient ones of the Earth," or from the Eaſt?

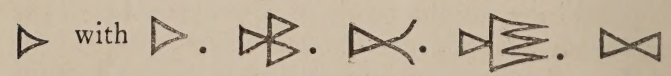
But let it be taken for granted that Cadmus was a mere mortal, endowed with feelings common to humanity, (but very much in advance of the age he lived in,) that living amongſt a mercantile community, he had imbibed a taſte for trade and travelling, and in the courſe of his commercial peregrinations, he had viſited the great metropolis of the then known world (Nineveh) —had ſeen it in all its glory and magnificence—had been an eye-witneſs of the pomp and pageantry of a

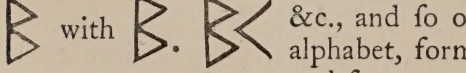
royal triumph—had ſeen the ſtately Queen Atoſſa, in all the oſtentation and pride of Oriental ſplendour, emerge from between the coloſſal winged bulls, ſymbolical of the nation's god that guarded in ſilent majeſty the entrance of her magnificent palace. On ſhe came ſurrounded by her court, kings, prieſts, and warriors, clothed in rich and gorgeous robes, edged with gold and ſilken fringe of moſt exquiſite colours, and beautifully embroidered in all their parts; followed by captains and rulers, clothed in blue moſt gorgeouſly, ſtately youths riding upon horſes, all of them deſirable young men, girded with girdles, remarkable by the dyed attire upon their heads, all of them princely in ſtyle; mighty men with ſhields, valiant men in ſcarlet, chariots, whoſe ſplendour of appearance, and lightning-like motion, made them ſeem like flaming meteors in the broadways of the city. He had heard the noiſe of the whip, the rattling of the wheels, the prancing of the horſes, and the ſhouts of the multitude, as they welcomed the appearance of Semiramis the Second, and her father Belochus. In the courſe of his viſits to the city of Nineveh he had ſeen the beautiful ſimplicity and ſuperiority of the primitive Aſſyrian Alphabet over the rough and miſshapen characters of the Phœnicians and Pelaſgi; and he could only ſee with true prophetic eye the power it would give him with the people of his own nation, if he were to introduce amongſt that ſemi-barbarous race more refined manners, and the wonderful art of alphabetical writing. It has been obſerved above that, in introducing the alphabet into Phœnicia, ſome *few letters were altered*, and this is readily accounted for by the ſuppoſition that the introducer, ſeeing its adaptability to the wants of his own people for the tranſmiſſion of their records from generation to generation, might think of appropriating *all* the honour of an inventor to himſelf. To this end he altered ſome letters, and invented new ones, and thus accommodated his new alphabet to ſome rude characters already in uſe.

The tablet of alphabets (Plate 7), will convince even the moſt ſceptical perſon that all alphabets, ancient and

modern, are derived either directly or indirectly from the Aſſyrian arrow-headed (or cuneiform) characters. It is well known that the ancients engraved on *temples and columns* the principles of ſcience as well as the *events of hiſtory*. Sanchoniatho, a Phœnician hiſtorian born at Berytus in Syria, who flouriſhed about the time of the Trojan War (1200 B. C.), is ſaid to have drawn moſt of his hiſtory from inſcriptions which he found in *temples and on columns*, both in his own country and in Paleſtine. Herodotus tells us that the firſt method of inſtructing men and tranſmitting ſcience was by inſcriptions, and this is confirmed by Plato, who informs us in his "Hippias," "that Piſiſtratus cauſed to be engraved on *ſtone* uſeful precepts in huſbandry for the benefit of his countrymen." And it is by means of inſcriptions that we perceive the various changes and modifications of language; it is by inſcriptions alone we can trace its gradual improvement from its rude and primitive ſtate to a more refined and perfect form as we find it at the preſent day. And it is chiefly by inſcriptions that an inveſtigation into the ancient languages, the primitive and early Greek, can be ſucceſsfully proſecuted.

Let the reader turn to the tablet of alphabets (Plate 7), and notice the remarkable reſemblance between the *primitive* and *early Cadmean*, and the gradual deterioration until its final loſs in the Palmyrene. But we know that the Romans copied their letters from the early Greeks, and the Greeks, in every probability, copied theirs from the Aſſyrians. One ſtrong proof of the truth of the primitive alphabet is the fact that on the various ſlabs, bulls, ducks, and other works of art, the letters of the primitive alphabet are ſeen to enter into combination with each other. For example—





But the ſtrongeſt of all proofs and *one* which will ſet the matter at reſt, beyond all controverſy, *for ever*, is contained in the following facts, viz., during the excavations at Nineveh or Nimroud and Kouyunjik, the excavators came acroſs what they called a "Royal Library," *i.e.* a chamber filled with ſmall clay tablets about 9 × 6 inches and under. Within theſe few months the Muſeum authorities have brought them before the public gaze, placing them in glaſs caſes in the Kouyunjik gallery. Being deeply intereſted in the ſubject, I examined with great care the tablets in queſtion, and upon examination of the fifth tablet in the ſecond glaſs caſe on the right of the Kouyunjik gallery, I found it to contain a *liſt of phraſes* or ſhort prayers arranged alphabetically *and preciſely with the ſame letters*, and in *the ſame order*, as you will ſee in my primitive alphabet, and what is remarkable, the firſt fifteen phraſes are ſhort prayers beginning with O in the tranſlation, juſt as we have in our Hebrew copy of the 119th pſalm, eight verſes beginning with A, eight with B, eight with G, and ſo on through the letters of the alphabet. The prayers are *deeply intereſting*, ſhowing us plainly that the Aſſyrians were not ſuch idolaters as they are generally repreſented, but that they had not only a knowledge of the *True God*, but alſo an earneſt deſire to *know more of him.* Take the two following prayers as examples: "O! that I could adopt ſome method of explaining the apparent changes, the myſterious movements of the *True God*, and the purport of thoſe mutations." "O! it is my deſire to embrace the beauty of the *True God*, and not break entirely with the obligations of the people!" Such is the ſenſe elicited, *not by* 300 *letters and* 500 *variants; not by the cumbrous machinery of homophones, polyphones, determinatives*, and *ideographs;* but by the ſimple application of nineteen letters. *All, all* can be read. And as Solomon ſaid, "that there is nothing new under the ſun," for we find that the original of Caxton's original is in the Britiſh Muſeum, written upon clay

between *three and four thouſand years* anterior to Caxton.[1]

The language deduced, by means of the primitive alphabet inſcribed on the ſlabs from the Nimroud Palace, proves to be no other than *Hebrew in its moſt primitive form.* The author in his application of the Hebrew language to the Aſſyrian cuneiform writing, has been very much confirmed in his views by the fact that all that has been attempted by him in the way of tranſlation, has given a clear, definite reſult. It was the opinion of Sir W. Jones that the Primitive language was irrecoverably loſt at the diſperſion at Babel; but others have diſputed in favour of the Hebrew being the primitive language of mankind. It does not ſeem neceſſary, in our opinion, to deſtroy the primitive tongue in order to carry out the *generally ſuppoſed miracle* of the confuſion of language. If we are to look upon the Old Teſtament Scriptures as arranged in chronological order, we ſhall find that previous to the diſperſion, "Out of that land went forth Aſhur and builded Nineveh," &c. who conſequently would carry with him the language he had been taught by his father Shem, and alſo, with the language, the ſyſtem of alphabetical writing which is *ſtill preſerved intact* upon the multitudinous *ſepherim* lately diſcovered by Layard, Botta, Rich and others, amongſt the ruins of the Eaſt. This is a *thrilling fact*, as it ſerves as a connecting link between the antediluvian world and the preſent day, and the *fact elicited* by means of the primitive alphabet, viz., that nine out of every ten words, found upon the black marble obeliſk, or upon any of the ſlabs excavated at Nineveh, are *pure Hebrew words, proves inconteſtably that Hebrew was the primitive language. This fact* leaves little doubt that, when the preſent diſcovery ſhall be followed up, when the zeal of the archæologiſt and the philologiſt

[1] See "Athenæum" of Dec. 25th, 1869: "A notice of Caxton's Fifteen O's, or *prayers* beginning with O." In like manner, on the tablet above mentioned, there are juſt fifteen ſhort phraſes or prayers.

ſhall be awakened to purſue the clue given in theſe pages to its ultimate iſſue, when the ability of the great oriental ſcholars of Europe ſhall have been brought to bear on this highly intereſting, but neceſſarily occult ſubject, the reſult will be its complete and final elucidation as an hiſtorical hypotheſis. Hitherto the Aſſyrian philologiſts have been but groping in darkneſs viſible, with juſt ſufficient light to ſhow them thoſe dim and ſhadowy outlines of ancient hiſtories, that have lain for more than forty centuries in doubt and gloom.

And what may we not expect to reſult in the way of diſcovery when the language of this ancient people is fully developed? Who can ſay what treaſures of knowledge may not yet lie buried in Nineveh's ancient ruins, and in the mounds around? What arts and ſciences long loſt to the world may not be brought to light from the archives of her ſplendid palaces? What precious records, confirming the hiſtorical truth of the Sacred Book, may not be found in the mounds of "Nebbe Yunus" and "Nebbe Allah Sheth," the tombs of Jonah and Seth, the prophets of God? There is a tradition exiſting to this day amongſt the orientals that Seth wrote the hiſtory and the wiſdom of the ages preceding the Deluge, on both burnt and unburnt bricks or tablets, ſo that they might never periſh; for if water might deſtroy the unburnt tablets, the burnt ones might ſtill remain; and if a fire ſhould occur, the baked tablets which had been expoſed to heat would only become more hardened. There is another Eaſtern tradition, to the effect that Noah left behind him ten volumes or tablets, on which were written the revelations and commands of God. Theſe tablets, if they ever exiſted, are now loſt; but who can tell whether they may not yet be found, or ſome trace of them, amongſt the ruins of the buried cities of the Eaſt? Who can tell what memorials of the antediluvian world, preſerved from the Deluge, in the primitive *Great Eaſtern* by Noah, and handed down in the family of Shem to the firſt rulers of this ancient empire, may not ſtill be diſcoverable? Who will

venture to ſay what new light may not be thrown upon the hiſtorical enigma of the loſt ten tribes of Iſrael, and what influence this may have on the final reſtoration of God's ancient people to their fatherland, their kingdom, and to the knowledge of the true Meſſiah?

Theſe ſpeculations may appear to ſome perſons as merely the dreams of enthuſiaſm; but, after all, we have ſimply indicated here the courſe of hiſtorical inveſtigation and diſcovery in our own day. Let all preconceived notions upon the ſubject be caſt aſide, and let the reader diſpaſſionately examine the theory now ſubmitted to his attention, and we are perſuaded that its ſimplicity, and ſelf-evident truthfulneſs will ſatisfy him of its certainty. He may naturally feel ſurpriſed that the theory has hitherto eſcaped the reſearches and the learning of the ſcholars of Europe; but the cauſes of this will appear in the ſequel. In fine, whilſt the author is fully aware of the importance of the learning required to cope ſucceſsfully with the many difficulties inſeparable from ſo abſtruſe and occult a ſubject, he feels that it is entirely worthy of the deepeſt reſearch and attention of all who are intereſted in the advancement of ſcience, philoſophy, and true religion.

It has now become as Professor M. Muller states "impossible to mistake a Semitic Language; and what is more it is impossible to imagine an Aryan (Indo European) language derived from a Semitic or a Semitic from an Aryan. "I

CHAPTER II.

LANGUAGE.

Confuſion of Sentiment at Babel—The Weſtern Nations peopled from the Eaſt—Cadmus copied his Alphabet from the Aſſyrians—Hebrew the Univerſal Language—Samaritan Pentateuch—Hebrew Poetry and Language—Job, Moſes, Moabitic Stone—Cadmus, Homer, David, and Solomon—Moſes wrote in the Cuneiform character—*The two Tables of Stone in the Britiſh Muſeum.*

WE ſhall not enter into a critical diſquiſition on the nature of language, or attempt to combat the opinions of thoſe who aſſert that man was created in a ſtate of abſolute barbariſm, and afterwards became ſelf-civilized and invented language. We may, however, ſtate in paſſing that we hold firmly by the Scriptural doctrine that man was created *perfect*, with intelligence vaſtly ſuperior to that of the ſavage, and fully gifted with the capacity of holding communication with his ſpecies. This is the view of the learned Parkhurſt, who, in his Preface to his "Hebrew Lexicon," ſays: "It appears evident from the Moſaic account of the original formation of man, that language was the immediate gift of God to Adam, or that God either taught our firſt parents to ſpeak, or which comes to the ſame thing, inſpired them with language; and the language thus communicated to the firſt man was no other than THAT HEBREW IN WHICH MOSES WROTE AND SPAKE."

In Dr. Leland's "Advantage and Neceſſity of the Chriſtian Revelation," we find this view ſupported:—"From the account given by Moſes of the primeval ſtate of man, it appears that he was not left to acquire ideas in the ordinary way, which would have been too tedious and ſlow as he was circumſtanced; but was at once furniſhed with the knowledge which was then neceſſary for him. He was immediately endued with the gift of language, which neceſſarily ſuppoſes that he was furniſhed with a ſtock of ideas, a ſpecimen of which he gave, in giving names to the inferior animals which were brought before him for that purpoſe."

But man fell from his original purity. He "ſought out many inventions," and ſank morally and intellectually. But he did not loſe the faculty of ſpeech. God converſed with Adam and Eve, with Cain and Enoch. Enoch walked with God, and held communion with Him. God converſed with Noah, over a period of many years during the building of the ark: "And the Lord ſaid unto Noah, Come thou and all thine houſe into the ark, for thee have I ſeen righteous before me in this generation." "And God ſpake unto Noah, ſaying, Go forth of the ark, thou and thy wife and thy ſons, and thy ſons' wives with thee." "And God ſpake unto Noah, and to his ſons with him," when He gave them the token in the heavens, the bow in the cloud. God ſpake alſo to Abraham, Iſaac, and Jacob; and there can ſcarcely be a doubt that it was in the ſame language as that in which He addreſſed Adam and the patriarchs before the flood.

This brings us to what is generally termed the confuſion of language at Babel. By a careful ſtudy of the Hebrew original of Geneſis, we find that the word שפה[1] (SAPHAH), rendered "language," will undergo conſiderable modification. Many critics hold that it does not mean *language* but *confeſſion*. Vitringa ſtates, and defends this opinion, in the firſt volume of his "Obſer-

[1] Geneſis xi. 1.

vationes Sacræ;" and in the courſe of his diſquiſition he ſhows that Hebrew was the language then ſpoken, and continued to be the univerſal language long after the event at Babel (noticed in the Introduction). According to this hypotheſis the univerſal language in uſe before that event would not appear to have been *afterwards* confined to any particular family or tribe. (*Vide* Parkhurſt's letter in "Gentleman's Magazine," May, 1797.) The learned John Hutchinſon, in his "Philoſophical Works" (vol. iv. p. 17), alſo enters fully into the ſubject. He contends that the word שפה (SAPHAH) means literally *lip*, and ſhould be rendered *confeſſion*, *ſentiment*, or *religious opinion*. His tranſlation of the paſſage is as follows: "Come, let us go down and confound their *confeſſion*. So Jehovah ſcattered them abroad over the face of all the earth." "I need only ſay," he adds, "that שפה (SAPHAH) is the *lip;* and when uſed for the *voice*, the *indication of the mind*, it is never once in the Bible uſed in any other ſenſe than for *confeſſion*. Before the apoſtaſy at Babel, all men had the ſame religious confeſſion or creed and the ſame words, and one common form; and, notwithſtanding the tranſlation of the Bible, the Jews uſe the word in that ſenſe in their private writings, and where it cannot be in any other ſenſe. This confuſion of *ſentiment* was in conſequence of the apoſtates wiſhing to ſet up an altar to the *names* שמים (SHEMIM or SHEMAYIM), the heavens, and ſo produce a new object of worſhip; which was oppoſed by the true believers. The effect I think was that thoſe who had fallen away from the *true confeſſion*, and were beginning to frame another, inſtead of agreeing upon a new form for them all, diſagreed among themſelves about wording it, and the manner and degrees of the ſervice. Each principal gained adherents, and each of theſe followed the dictates of his reſpective leader. So each party formed itſelf into a *ſect*, and each *ſect* ſet up a particular form of confeſſion with regard to the object of its veneration. This produced a ſeparation, and forced each, (except the *ſtrongeſt* which it is likely Nimrod headed,)

to ſeek a *ſeparate ſettlement* and ſo cauſed a diſperſion.[1] And I may aſſert that there is ſcarcely one eminent miracle performed in early times and recorded by Moſes, to which the latter prophets, nay even the apocryphal books, or at leaſt the New Teſtament, do not refer. But I think I may ſafely affirm that the pretended miracle of the confuſion of tongues at Babel is never once recited or referred to."

The "miracle" at Babel was, in fact, a confuſion (or rather diffuſion) of religious ſentiments, and the diſperſion of thoſe who held them, the like of which has been ſeen even in modern times; for inſtance, the diſperſion of the Albigenſes, of the Huguenots of France, of the Puritans of England, and of the Covenanters of Scotland, numbers of whom were driven from their native lands, and whoſe deſcendants now form a new empire in the far weſt. Changes of time and place will modify any language, and the ſimple fact of the diſperſion of mankind will ſufficiently account for nearly all the alterations which language has ſince undergone. "The comparative ſtudy of languages ſhows that races now ſeparated by vaſt tracts of land are allied, and have migrated from *one common ſeat*, indicates the courſe of all migrations, and in tracing the leading epochs of development, realizes, by means of the more or leſs altered ſtructure of the language, by the permanence of certain forms, or by the more or leſs advanced deſtruction of the formative ſyſtem, which race has retained moſt nearly the language common to all who had migrated from the common ſeat of *origin*. The largeſt field for ſuch inveſtigations into the ancient condition of language and conſequently into the

[1] This view of the ſubject is partly ſupported by a later writer. Walker, in his "Ancient Mythology," vol. iv. pp. 40-1, ſays: "Our verſion is certainly faulty in this place. By שפתכלהארץ (Saphath kol ha Arets) is not here meant 'The language of the whole Earth,' *but of the whole region or province;* which language was not *changed*, but confounded, by a difference of opinion or ſentiment. This confuſion of ſpeech is by all limited to the country about Babel." We muſt, therefore, inſtead of "*the language of the whole Earth*," ſubſtitute *the language of the whole country*.

period when the whole family of mankind was in the ſtrict ſenſe of the word, to be regarded as *one living whole*, preſents itſelf in the long chain of Indo-Germanic languages, extending from the Ganges to the Iberian extremity of Europe, and from Sicily to the North Cape." (Humboldt's "Coſmos," vol. ii. p. 471.) So we read that,—"Out of that land (Babylonia) went forth Aſhur, and founded the cities of Nineveh, Rehoboth, Calah, and Reſen." Out of that land, in hiſtorical language, went forth Hycus, the ſon of Togarmah, the grandſon of Japhet. To eſcape from the tyranny of the Aſſyrian Belus (or Nimrod), he went to the north with his followers, and eſtabliſhed himſelf in the region of Ararat, and founded the kingdom of Armenia.[1] About one hundred years prior to the confuſion at Babel, A. M. 1662, went forth Mitzraim with his ſons and followers and founded the Egyptian Empire. The early ages of Egypt are ſo enveloped in the miſts of antiquity, that it is almoſt impoſſible to tell what to believe reſpecting them; but what we can gather from the moſt authentic ſources is that Cham or Ham arrived in Egypt about A. M. 1576. And his ſon Mitzraim began to reign as the firſt monarch of Egypt A. M. 1662.

According to Manetho this firſt king was called *Menes*, and his name is ſeen on one of the walls of the Palace of Luxor at Thebes. It is written 𓅱𓈖𓇋, *Menei*, and encloſed in one of the uſual cartouches. Manetho alſo notices the fact that the firſt man who ruled in Egypt came from the *North Eaſt* and founded the city of Memphis. This in itſelf is a ſtrong argument in favour of the migration of the firſt ſettlers from the plains of Shinar. Diodorus Siculus ſtates that the Egyptians were a colony of Ethiopians; and Scaliger informs us that the Ethiopians called themſelves Chaldeans. The ſhepherd

[1] "Till the beginning of the fifth century the Armenians, in their writings, uſed various foreign alphabets—the Perſian, Greek, and the

warriors, called Hykſos,[1] who put an end to the old kingdom of Egypt B. C. 2200, are now admitted by all hiſtorians to have been of Semitic origin. Manetho ſays that theſe ſhepherds were Arabians; other authorities call them Phœnicians, a term extended in antiquity to all Arabian races. Scaliger alſo tells us that the moſt elegant and moſt beautiful of their ſacred and profane books are written in a ſtyle reſembling the Chaldean or Aſſyrian, and that Egyptian names of perſons and places are for the moſt part reducible to the Hebrew. A ſtill ſtronger proof of the origin of the Egyptian language is, that the ſacred characters of the Egyptians were *Chaldaic*. Now, Elam, the ſon of Shem and brother of Aſhur, is conſidered to be the founder of the Perſian empire. The country where the deſcendants of Elam ſettled was denominated *Elymais*, ſo late as the beginning of the Chriſtian era; and moſt of the Perſian names which are to be found in the Grecian hiſtories, may be traced to a Chaldaic, Hebrew, or Phœnician origin. Canaan, again, was the progenitor of the Phœnicians, and that people always aſſerted that they had formerly dwelt upon the Red Sea, and migrating from thence, ſtationed themſelves on the coaſt of Syria, their firſt ſettlement being named Sidon after Canaan's eldeſt ſon. All the nations and ſtates which aroſe afterwards and ſpread over the regions of Syria (the land of Canaan) ſpread outwards from Sidon to the Euphrates on the eaſt, and to the boundary line of Egypt on the ſouth. The Sidonians, who built Tyre, were alſo called Phœnicians, a term ſuppoſed to be derived from the number of palm trees (φοινικος) which grew in the country. It was alſo called *Paleſtine* (from *Pali* a "ſhepherd," and *Sthan* "country.") Out of that

Syriac, particularly the latter; but as the number of characters in theſe alphabets was inſufficient to expreſs all the ſounds in the Armenian language, Miſrob invented for the uſe of his countrymen a particular alphabet, written from leſt to right, and originally conſiſting of thirty-ſix characters, to which ſubſequently two more were added. This alphabet, which was introduced in the year A.D. 406, is that which the Armenians ſtill uſe."—*Penny Cyclopædia.*

[1] Refer to the Addenda on the Shepherd Kings.

land alſo, we read—"went the ſons of Javan, Eliſhah, Tarſhiſh, Kittim and Dodamin; by theſe were the iſles of the Gentiles divided in their lands," the many iſles of the Grecian Archipelago, the iſles of the Mediterranean Sea, &c. The Greeks believed themſelves to be *Antochthones*, or to have ſprung from the earth; but there is ſufficient hiſtorical evidence to ſhow that they ſprang from the barbarian *Pelaſgi* who wandered from the ſhores of the Red Sea and arrived in the "Peloponneſus about B.C. 1760. The Pelaſgian alphabet conſiſted of only ſixteen letters.[1] The Pelaſgi were ſubſequently driven out of Theſſaly by Deucalion, king of

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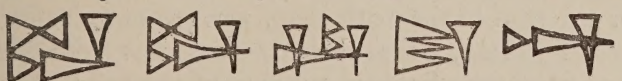
[1] Many have been the inquiries about this ancient people, as well as about their language; even Herodotus is at a loſs to determine whether they ſhould not be eſteemed barbarians. "The Arcadians are ſaid to have been named from *Arcas*, the ſon of *Zeuth*, before being called Pelaſgians; it is plain that *Arcas* was a title, and that by *Pelaſgus Arcas* was meant Pelaſgus the Arkite." "When the Hykſos were expelled from Egypt they went under different denominations, being ſtyled Pelaſgii, Lalagees, Inachidæ, Danaidæ, Heraclidæ, and Cadmeans." The Semitic language of Eber, the great grandſon of Shem, was common to all mankind, and for many ages after there was but one language in the world. From tranſlations given in a ſubſequent part of this work, it will be ſeen that if the characters had changed, the language ſtill remained the ſame, going far to ſettle thoſe long-diſputed problems of the Pelaſgic and primitive languages.

Hutchinſon, in his "Philoſophical Works," ſays: "I am not without hopes that ſome of the works of the ancient or real Jews (before the captivity) may yet be found preſerved by the heathen;" vol. iii. p. 174. It is my opinion that many of the doctrines, and much of the religion of the ancient Jews, mixed up with the errors of the Aſſyrians, are to be found upon the Nineveh ſlabs; many of the expreſſions on the ſlabs, tranſlated by means of the Primitive Alphabet, favour this opinion. One or two examples will be deeply intereſting.

1ſt. 

Beli Beli libi chu aluf.

"My God, My God, oh that thou wouldſt ſhow me the *True God*." (See tranſlation from the B. M. O.)

2nd. "Oh! that I could adopt ſome method to ſhow the myſterious movements of the True God, and the purport of theſe changes."

that country, in B. C. 1529, when they paſſed into Italy and ſettled in that part called Etruria. The Etruſcan alphabet is certainly Pelaſgic, and its characters were the firſt letters introduced into Italy. We may notice here the ſtrong reſemblance exiſting between the Etruſcan and the Cadmean alphabets. There is every probability that the Pelaſgic letters had ſuffered great deterioration from the time of the diſperſion, a period of 750 years having elapſed ſince they had been taken from the original. One remarkable fact connected with the Pelaſgic alphabet is, that it was written from left to right, whereas the Cadmean was written both ways, as we know from the Bouſtrophedon inſcription. This fact rather militates againſt the theory of the Phœnician origin of the Cadmean alphabet.[1] The Romans would never acknowledge the Pelaſgic letters as Grecian; they knew none older than the Ionic, as appears from the Farneſe inſcriptions of Herodes Atticus.

Ionia and Eolia being colonized by refugees driven by the Heraclidæ from Bœotia—where Cadmus firſt introduced the art of writing—and lying adjacent to each other, they may be called the ſame country; and we may reaſonably conclude that they would both uſe the ſame alphabet. I mention this becauſe the Cadmean letters, as ſhown in the ſubſequent table, are principally copied from Eolian tablets or columns.

The beginnings of the hiſtory of India, like thoſe of Egypt and Greece, are loſt in the miſts of remote antiquity. We have no records that can be relied on of the original peopling of India; but it ſeems probable that it was firſt colonized by the deſcendants of Joktan, for we read in the 10th chap. ver. 30 of Geneſis, of the ſons of Joktan, "that their dwelling was from Meſha as thou goeſt unto Sephar, a mount of the eaſt." Dr. Muir ſays there is in the Rig Veda an expreſſion from which

[1] Both Greek and Latin were anciently written alternately from left to right and right to left in conſecutive lines; ſo in many of the old MSS. of the New Teſtament, *e.g.* the Alexandrian.

it would appear that the ancient inhabitants of India always retained ſome recollection of having previouſly lived in a colder country; and he adds that in one of the Bramanas there is a tradition that the progenitor of the Hindus, Manu, deſcended from the northern mountain *after a deluge*, and in all probability formed the origin of the Arian race. Theſe brought with them the *ſixteen rock-inſcription letters*, preciſely the ſame number that Cadmus introduced into Greece. In after ages a people of Japhetic origin certainly ſettled in India, bringing with them their own dialect, with which the language of the firſt inhabitants gradually blended, and ultimately became what we call the Sanſcrit. It appears from the ſtrong affinity exiſting between this language and others of the ſame region (ſince concluſively eſtabliſhed by Dr. Muir and others), that thoſe forms of ſpeech have all one common origin, and that Sanſcrit, Zend, Greek, and Latin are all ſiſters, the daughters of one mother, or derivations from, and the ſurviving repreſentatives of one older language, which now no longer exiſts. Moreover, the races of men who ſpoke thoſe ſeveral languages all deſcended from one common ſtock, and their anceſtors at a very remote period lived together in ſome country (out of Hindoſtan) ſpeaking one language, but afterwards ſeparated to wander from their primitive abodes at various times and in different directions. The compariſons that have been made between the Semitic roots, reduced to their ſimpleſt form, and the roots of the Arian languages, have made it more than probable that the material elements with which they both ſtarted were originally the ſame.[1] There are many perſons" (ſays Profeſſor Max Müller) "who cannot realize the fact that, at a very remote but a very real period in the hiſtory of the world, the anceſtors of the Homeric poets and of the poets of the Veda muſt have lived together as members of one and the ſame race, as ſpeakers of one and the ſame language."

[1] "Hiſtory of Antient Sanſcrit Literature."

Thus we have ſeen that all countries, north, ſouth, eaſt, and weſt, had been peopled by tribes wandering from one common centre—the plains of Shinar—carrying with them the alphabet and the art of writing in more or leſs perfection, according to the period that had elapſed ſince their firſt departure from the land of their birth; and thus I conclude that Mitzraim, being the firſt to emigrate from the land of his fathers, had either been brought up wholly ignorant of letters, or elſe from the nature of his purſuits in after life had entirely forgotten them; ſo that his deſcendants, the Egyptians, were obliged to have recourſe to the clumſy expedient of pictures to repreſent letters, words, and ſentences. The Phœnicians appear to be the next in order of time and literature, for in their alphabet we have many traces of the original letters. The Etruſcan and Pelaſgi, if we may judge from their alphabet, muſt have left the plains of Shinar with a perfect knowledge of letters; but from their wandering life, during a period of 800 years, many of the characters had ſuffered great deterioration. Still, there are ſome points of ſtriking likeneſs in theſe characters to the letters of the primitive alphabet.

Mr. Layard is of opinion that the Aſſyrian writing (cuneiform) is from left to right; and he ſays that "the Aſſyrians poſſeſſed a highly refined taſte in inventing and ornamenting, which the Greeks adopted, with ſome improvement, in their moſt claſſic monuments" (alluding to the familiar honeyſuckle ornament). Is it any wonder that Cadmus copied his alphabet from ſo refined a people?

Sir H. Rawlinſon, while he holds this view of the direction of the writing, draws an inference which, as it ſeems to me, he cannot ſupport. He ſays—that "the powers of its elements (the Perſepolitan cuneiform) were chiefly borrowed from the Greek alphabet, as no other ſet of letters known to have been in exiſtence and within reach of Perſian obſervation were written from left to right." In another place, he ſtates—that "with regard to the cuneiform characters it is important to obſerve,

that the Aſſyrian alphabet, with all its cumbrous array of homophones, its many imperfections, and its moſt inconvenient laxity, continued from the time when it was firſt organized, from its Egyptian model up to the period probably of Cyrus the Great, to be the one ſole type of writing employed by all the nations of Weſtern Aſia, from Syria to the heart of Perſia; and what is ſtill more remarkable, the Aſſyrian alphabet was thus adopted without reference to the language, or even the claſs of language to which it was required to be applied. There is therefore no doubt but that the alphabets of Aſſyria, Armenia, Babylonia, Suſiana, and of Elymais are ſo far as eſſentials are concerned, one and the ſame." And yet this Aſſyrian alphabet, which muſt have exiſted at leaſt 700 years prior to Cadmus introducing his alphabet into Greece, borrowed its phonetic powers from the Greek! How is this to be reconciled?

I ſhall enter more fully into the character of this alphabet ſubſequently; but my object at preſent is to ſhow that the earlieſt languages, whether called Adamic, Noachian, Aſſyrian or Hebrew, were eſſentially one and the ſame. Nearly all writers on the ſubject are agreed that Hebrew was ſpoken all over Arabia, Egypt, Phœnicia, and Armenia, along the coaſts of Africa, amongſt the various colonies planted by the Phœnicians to Carthage, and even to the Caſſiterides or Britiſh Iſles.[1] It appears that one common language was ſpoken all over the eaſt, up to the days of Moſes, and many ages ſubſequently; as a proof, when the Iſraelites returned to Canaan, notwithſtanding their intercourſe with the Egyptians during ſeveral hundred years, and their ſojourning in

[1] A colonial author, Mr. J. J. Thomas, in a recently publiſhed work, "Britannia Antiquiſſima," contends that all languages are derived from the Welſh, and all alphabets from the Bardic or Welſh alphabet, which he pompouſly calls "the mathematically conceived and divinely-formed Cimmerian," for its angular uniqueneſs of deſign and ſtyle. (See 5th column of alphabets.) There is but little doubt that the Welſh, as well as the Gaelic, is derived, like the Bardic alphabet, from the primitive Hebrew.

the wilderneſs forty years, and moſt part of their time with a mixed multitude, which went out with them from Egypt, they ſpoke the very ſame language as all the nations they met with in their travels. Joſhua ii. Rahab and Spies. Deut. xxiii. 4; Balaam lived at Pethor of Meſopotamia; and Numbers xxii. 5; the meſſengers of the King of Moab, and afterwards he and his princes converſed freely with him, as the Iſraelites did *too freely* with the Moabites; and when the Iſraelites entered Canaan they converſed with the Canaanites, and even with the Gibeonites, who made a league with them (Joſhua ix.), who they ſuppoſed, by the deceit practiſed upon them, might have come ſeveral hundred miles, and had no ſuſpicion from their language, but took it for granted that *people at that diſtance* ſpoke the ſame language as they did. Bochart, in his "Canaan de Colonis and Sermone Phœnicium," Book 11, c. proves that in Moſes' time and many ages after, all ſpoke Hebrew, or very near it, and ſo did many others. The Hebrew may thus be traced as a native tongue of the eaſt all round the coaſts of the Mediterranean. When Moſes lived, it appears to have been the only medium of communication throughout the known world, and it ſeems to have continued ſo up to a very late period. There is ſtrong preſumptive evidence that Hebrew was the language ſpoken by the Aſſyrians at the time of the preaching of Jonah, who was commanded by God to preach repentance to the effeminate and luxurious King Sardanapalus, his nobles, and the people of Nineveh. Jonah diſobeyed the command, fled to the firſt ſeaport, Joppa, paid his fare, and took ſhip for Tarſhiſh or Tarſus. We are not informed to what country the ſhipmaſter and mariners belonged, but that they were Heathen ſtrangers, ſpeaking the Hebrew tongue, may be gathered from their language to Jonah. "Then ſaid they unto him, Tell us. What is thine occupation? and whence comeſt thou? What is thy country, and of what people art thou? And he ſaid unto them, I am an Hebrew, &c. And when he had entered a

day's journey into the Great City, he cried and ſaid, "Yet forty days and Nineveh ſhall be overthrown." Did they ſtone him? did they impriſon him? did they cry out, "Away with him, it is not fit ſuch a fellow ſhould live upon the earth." No! They believed what God ſaid through the mouth of his prophet Jonah. *They did not require an interpreter.* Joppa, being the only ſeaport poſſeſſed by the Jews, had conſiderable trade with all parts of the coaſt of the Mediterranean, eſpecially with Tarſus, then a riſing colony, and ſubſequently the moſt celebrated city of Cilicia. It was ſituated on the banks of the Cydnus, and was a free city of Greece and Rome. It was here that Alexander the Great nearly loſt his life, through bathing while heated in the waters of the Cydnus. Here alſo Cleopatra paid her celebrated viſit to Mark Antony, in all the pomp of eaſtern ſplendour. It was alſo the native city of the Apoſtle Paul, and hence he ſtyles himſelf a free-born Roman. Jonah's flight took place in the reign of Jehoaſh, king of Iſrael, Hazael king of Syria, and about the time of Sardanapalus, king of Aſſyria—that is, A. M. 3142, or B. C. 862.

Up to the period when the ten tribes were carried away captive into Aſſyria, Hebrew was the language of Samaria. The characters employed by the ten tribes in writing Hebrew were, however, totally different from thoſe now in uſe among the Jews. The Samaritan letters (as they are called) are cloſely allied to the Phœnician, and appear originally to have been employed by the whole Jewiſh nation. It is ſtated that Ezra borrowed the ſquare character with which the Hebrew text is now written from the Chaldee, and ſubſtituted it for that which they had previouſly uſed. What that was there is no mention, but the ſtory on which this reſts, proves to be utterly unfounded, by the Maccabean coins dug out of the ruins of Jeruſalem. Theſe coins clearly ſhow that the characters in queſtion retained nearly their ancient ſhape, being almoſt the ſame as thoſe ſeen in the Samaritan copies of the Pen-

tateuch for more than three centuries from the time when this ſtory repreſents them to have undergone a complete change, until the death of Simon Maccabeus, about B. C. 130. The oldeſt writings in Hebrew to which the preſent Hebrew character ſhows any likeneſs of figure, are the inſcriptions found amongſt the ruins of Palmyra, one of which is dated as early as the forty-ninth year of our era.

Profeſſor Bopp, the celebrated German philologiſt (in his "Bilden und Shriften der Vorzeit"), ſtates that he traces the modern Hebrew letters down from the Babylonian character through the early Greek, Etruſcan, Phœnician to the Palmyrene.[1] This is a remarkable coincidence or corroboration, ſhowing the truth of this new theory; for if Profeſſor Bopp had known anything of the Aſſyrian cuneiform, he could have gone one ſtep further, as we have done, and ſo traced the modern Hebrew to its fountain head, the Aſſyrian cuneiform. The Babylonian character is eſſentially the ſame as the Aſſyrian, the elements or wedges are nearly the ſame, but they enter into different combinations, ſhowing a different language or dialect. We will juſt mention two more facts, ſtrongly corroborative of the truth of the primitive alphabet. Dr. Thomſon's remarks upon a Phœnician inſcription found upon a ſarcophagus at Sidon, 1859:—"Another thing intereſted me very much in this tablet. Many of the letters *ſo cloſely reſemble thoſe of our own alphabet* that one can ſcarcely be miſtaken in tracing ours up through the Roman and the Greek to that of Phœnicia; this accords with and confirms the ancient tradition in regard to the origin of the Greek alphabet. Still more intereſting is the fact that the characters on this ſtone are ſo like the old Hebrew as to eſtabliſh their cloſe relationſhip, if not their actual identity. If this be ſo, then we have on this tablet of Aſhmanazer, the very alphabet that God employed to preſerve and tranſmit to us the priceleſs

[1] Geſenius, in the laſt edition of his Grammar, admits the ſquare or modern Hebrew to be deſcended from the Palmyrene.

gift of his Divine Law." Look at the primitive alphabet, formed, no doubt, many ages prior to the ſettlement of the Phœnicians as a people; every letter of which forms a perfect geometrical figure ſymbolical from the earlieſt ages, and in all nations of the myſterious *Three in One*, the Triune Deity. Again, in a paper read before the Aſiatic Society in September 1857, by Cyril C. Graham, Eſq., which accompanied a number of ancient inſcriptions in an undeciphered character found in the Eaſt of the Hauran, known to the Hebrews as the land of Baſhan, in which they found a vaſt number of ſtones upon which were repreſentations of camels, gazelles, apes, horſes, and horſemen always accompanied by inſcriptions. "The inſcriptions are in a rude character, which has *analogies with the oldeſt Greek* and Phœnician alphabets, and it is not improbable that they may have been old enough for a time when the Greek and Phœnician alphabets *were nearer to the one original* than we find in any other caſe." "*One original!*" What can this mean? Many writers, philoſophers and hiſtorians point to Phœnicia as the birthplace of letters, but this expreſſion "*one original*," conveys the idea that there muſt have been one of an earlier date, but now loſt. Again, let any one look at the primitive, and no doubt he will recognize the *one original* in all its *beautiful ſimplicity*, gradually deteriorating and blending with the rough and miſshapen letters of the early Greek and Phœnician alphabets. Therefore we conclude that the Hebrew letters now in uſe, called the Chaldee or ſquare character, are evidently derived from the Phœnician and Palmyrene; but with regard to the details of the origin of this character, and the time of its introduction, there are great doubts. It has been aſſerted that the Jews rejected their own divinely-formed letters, only becauſe the Samaritans uſed them. If there be any truth in this aſſertion, it is alſo very probable that they reverſed the order of writing, making it read from right to left.

The firſt intimation we have of a foreign language being ſpoken in the eaſt is when Rabſhakeh was before

Jeruſalem. Eliakim, and Shebna, and Joah, as we read,[1] ſaid unto Rabſhakeh:—"Speak, I pray thee, to thy ſervants *in the Syrian* (*Aramean*) *language*, for we underſtand it, and talk not with us *in the Jews' language* in the ears of the people that are on the wall." Again, when Shalmanezer, the conquering king of Aſſyria, brought men from various cities of Aſſyria and placed them in the cities of Samaria, they alſo brought with them the manners and cuſtoms of thoſe cities, and without doubt their ſyſtem of writing alſo, which could not be any other than the primitive or cuneiform. We are nowhere told that the expelled Jews had any, or cared for any ſacred records (the Pentateuch and other ſacred books were kept in Jeruſalem), for they were ſunk into the loweſt ſtate of heatheniſm: "They ſet up groves and images on every high hill and under every green tree, and there they burnt incenſe in all the high places as did the heathen, and wrought wicked things to provoke the Lord to anger; and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal."[1] The new coloniſts from the five cities of Aſſyria brought with them their own gods, and, by worſhipping them, brought upon themſelves the anger of God; and Joſephus informs us that "A plague ſeized upon them by which they were deſtroyed; they learned by an oracle which they conſulted that they ought to worſhip the Almighty God as the method for their deliverance, ſo they ſent ambaſſadors to the king of Aſſyria, and deſired him to ſend ſome of thoſe prieſts of the Iſraelites whom he had taken captive; and when he ſent them, and the people were by them taught the laws and the holy worſhip of God, they worſhipped him in a reſpectful manner, and the plague ceaſed immediately; and indeed they continue to make uſe of the very ſame cuſtoms to this very day."

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[1] 2 Kings xviii. 26.

The date and origin of the Samaritan Pentateuch have been hitherto wrapped in myſtery; but I think it may be traced to about this time, for it ſeems to be the moſt probable conjecture, that when the new coloniſts had become ſufficiently enlightened reſpecting the laws and religion of the Hebrews, and wiſhed to imitate their neighbours in every reſpect in letters and religious polity, the prieſts, having their intellectual and ſpiritual improvement at heart, procured for them a copy of the Pentateuch from the original, which, there can be no doubt, was written in the primitive character.[1] From this time, alſo, it was, I think, that the Jews began to change their alphabetical characters, making them approximate more to the Phœnician, from (as before obſerved) a ſpirit of oppoſition to the Samaritans.

But to return. We have here a ſtrong confirmation of the identity of the Hebrew language, and of its being ſpoken by the coloniſts from the five cities of Aſſyria,—the Samaritan Pentateuch being in pure Hebrew, nearly word for word, but written in the Samaritan character, ſo that any Hebrew ſcholar, having a knowledge of that character, is able to read that ancient document.

Biſhop Lowth, in his "Lectures on the Sacred Poetry of the Hebrews," ſtates his opinion that "Job was an inhabitant of Idumea, together with his friends, or at leaſt Arabians of the adjacent country, *all originally of the race of Abram.*" The language, he adds, "is pure Hebrew, although the author appears to have been an Idumean; for it is not improbable that all the poſterity

[1] The Rev. J. Mills, who reſided ſome time at Nablous in the years 1855 and 1856, after inſpecting the Samaritan copy of the Pentateuch, "concludes that the old written Samaritan alphabet muſt have been given by Moſes, either modified from character *previouſly exiſting*, or independently framed by him under Divine influence."—"Stones crying out," by L. N. R., p. 85. But the author forgot to mention what Mr. Mills had previouſly ſtated, viz., "That in the earlieſt ſpecimens of Chaldean writing and the later Aſſyrian—between which conſiderable modification was effected—the great characteriſtic *element is the wedge form*, with which the preſent Hebrew has no affinity."—*Mills's Modern Samaritans*, ch. 9, p. 288.

of Abraham—Iſraelites, Idumeans, and Arabians, whether of the family of Keturah or Iſhmael—ſpoke for a conſiderable time one common language." Finally, Geſenius, the greateſt of modern philologiſts, ſays in his "Grammar"—"As far as we can trace the Hebrew language, Canaan was its home. It was eſſentially the language of the Canaanitiſh or Phœnician race by whom Paleſtine was inhabited before the immigration of Abraham's poſterity, and was with them transferred to Egypt and brought back to Canaan."

It has thus been ſhown that the Hebrew tongue muſt have been the language by which God at the creation communicated his will to Adam; that the ſame language was ſpoken by Seth, Enoch, Noah and his immediate deſcendants; that it was ſpread by them north, ſouth, eaſt, and weſt; and that it continued to be the one prevailing tongue down to the deſtruction of Nineveh. With all theſe facts before us, it does ſeem aſtoniſhing that a people ſo far advanced in the arts and ſciences as the Aſſyrians, and who muſt have received all the knowledge they poſſeſſed from the patriarchs who ſurvived the Flood, ſhould be ſo little known: a nation the firſt and greateſt of ancient days, which had flouriſhed for a period of 1500 years—a people who muſt have been well acquainted with the patriarchs of old, and with the Hebrew nation ſubſequently to the time of Moſes—and yet of whom there is not one authentic hiſtorical record known to us, excepting an occaſional mention of them in the Holy Scriptures.

If we take a retroſpective glance at the early literature of the world, we find that the earlieſt literary compoſition we have is the ſublime poem of Job. Job is ſuppoſed to have lived 184 years before Abram, or B.C. 2180. This poem, if it was originally written in the ancient Hebrew, has been handed down to us by means of nineteen alphabetical letters only. The next in order of time are the writings of Moſes, called the Pentateuch, which muſt alſo have been written and tranſmitted down to the preſent age by the aid of the ſame nineteen letters.

About this period Cadmus introduced letters into Greece and the Greeks began to cultivate literature. About 450 years ſubſequent to Moſes, David, the "ſweet ſinger of Iſrael," gave forth his inſpired poems, and thoſe muſt have been written with the ſame nineteen letters; and with the ſame number Solomon has handed down to poſterity his invaluable proverbs and leſſons of wiſdom. About 150 years later Greece gave birth to the fathers of heathen poetry, Homer and Heſiod, whoſe immortal works required only an alphabet of ſixteen letters to immortalize them in the world's literature.[1] With theſe facts before us, is it to be imagined for an inſtant that the great and mighty people, the Aſſyrians, the forerunners of all nations, from whom the elegant Greeks copied and adopted manners and cuſtoms, arts and ſciences, modes of warfare, ſtyles of architecture, weapons of war, and even their ſyſtems of religion, ſhould be ſo far behind all others in literature as to require no leſs than 300 letters in their alphabet, with 500 variants to thoſe letters, to make known their wants or to expreſs their ideas? No! When the veil that has hitherto concealed Aſſyria's brightneſs is removed there will be no more doubt, no further conjecture on this ſubject. The truth will ſhine forth clear as the noonday ſun. Egypt muſt

[1] And now we have, juſt arrived in this country, more *overwhelming evidence* as to the truth of the new ſyſtem propounded in this work, viz. *the rubbings of the Moabite ſtone*. This ſtone was written upon, and records events which tranſpired about the time of Homer and Heſiod, and relates ſome of the works and doings of one Meſa, king of Moab, who reigned B.C. 896, between five and ſix hundred years before the final deſtruction of Nineveh, when the empire of Aſſyria was in the zenith of its power and greatneſs. Moab was the adjoining kingdom, and its people muſt have had *frequent intercourſe with* the Aſſyrians; and yet the record contained upon this ſtone *was written* with an alphabet of *about* 19 *letters*; and, what is remarkable, the inſcription upon this ſtone is the *earlieſt* that has been found in the Phœnician character; and what is worthy of particular notice is the fact, that many of the letters have *a greater likeneſs in form to the primitive* than any that are ſeen in later Phœnician documents. The force of this argument in favour of the new theory muſt be ſeen and felt by all reflecting minds.

yield the palm to her ancient, refined, and magnificent ſiſter kingdom, Aſſyria, as being the cradle of the arts and ſciences and the preſerver of the greateſt of all arts and the foundation of every ſcience, THE ART OF ALPHABETICAL WRITING. From the many facts and arguments brought forward to prove the ſameneſs of the language originally ſpoken all over the Eaſt, down, at leaſt, to the time of Moſes, is it not reaſonable to aſſume that Moſes wrote with the character then prevalent, and that God himſelf wrote upon the tables of ſtone in a character underſtood by the people for whom they were eſpecially intended, and that *that character* was no other than the primitive or ancient Hebrew, called the cuneiform?

It may not be amiſs to introduce here, by way of epiſode, a mention of the fact that there are at this moment in the Britiſh Muſeum (or ought to be) two ſtones anſwering in every reſpect to the deſcription given of the two ſtones delivered to Moſes at Sinai. They are ſuch ſtones as a man of ordinary ſtrength could take, one under each arm, and carry a conſiderable diſtance, their ſize being about 12 × 15 inches. They are written upon both ſides, in the earlieſt cuneiform character, with holes drilled in the thickneſs of the ſtone in the lower part, evidently for the purpoſe of fixing them upon a rod of metal, ſo that both ſides could be ſeen and read. They are ſlightly convex, beautifully cut, the edges of the letters being well defined and looking freſh as from the chiſel; and they have in fact every appearance of being *miraculouſly preſerved.* The ſacred record does not ſtate what became of the two tables of the law and the covenant. We read of them in the account of the dedication of the firſt temple built by Solomon (2 Chron. v. 10), "There was nothing in the ark ſave the two tables which Moſes put therein at Horeb, when the Lord made a covenant with the children of Iſrael when they came out of Egypt." We think it probable, however, that at the ſacking of the temple by Jehoaſh, king of Samaria, they were transferred with the ark to Samaria

(2 Kings xiv. 14), "And he" (Jehoaſh) "took all the gold and ſilver, and *all the veſſels* that were found in the houſe of the Lord, and returned to Samaria." This is confirmed by Joſephus (book ix. chap. ix. ſec. 3): "He took away the *treaſures of God*, and carried off all the gold and ſilver that was in the king's palace." It is not likely that Jehoaſh would overlook ſuch precious booty as the ark of the covenant, covered with gold, independently of its ſacred contents. We may ſuppoſe that the Samaritans had heard and read in their copy of the Pentateuch of the awful wonders of Sinai at the giving of the law; and when Jehoaſh made his triumphant entry into Samaria he was no doubt preſſed upon by eager thouſands, anxious even to get a glimpſe of the precious articles, and to read for themſelves the laws of God and his covenant with his ancient people, from the original *Sepharim*. To ſatisfy their natural curioſity, or even from ſome higher motive, he cauſed the ſtones to be ſet up in the temple or ſome other public place, ſo that all might read for themſelves. Juſt as, in the early days of the Reformation, when the Scriptures were firſt tranſlated from the original, copies of them were exhibited in the churches chained to the deſk, but free for all who choſe to come and read. If ſuch was the caſe, we can eaſily trace the ſtones into the capital of the Aſſyrian empire, Nineveh: for, 117 years ſubſequent to the ſacking of Jeruſalem by Jehoaſh, Shalmanezer, the great king of Aſſyria, invaded Samaria, and after a ſiege of three years conquered and ſacked the capital, and carried away everything of value into Aſſyria. The Jewiſh population he diſtributed into the various cities of his empire; but the riches and precious part of the booty he carried with him to Nineveh. Now, in the "Journal of the Royal Aſiatic Society" (vol. xv. page 305) are theſe remarkable words:—"Beneath theſe eminences (alluding to the mounds of Nimroud), there yet exiſt *two archaic treaſures*, which, if excavations are continued, *muſt be diſcovered*." Let us look at the poſition in which theſe two ſtones were found, and endeavour to form

ſome reaſonable conjecture for their being placed in ſuch an extraordinary ſituation. They were diſcovered behind one of the human-headed lions[1] which formed the entrance to the chamber D in the ſouth-weſt palace of Nimroud. Mr. Layard ſays: "It is difficult to determine the original ſite of the ſmall tablets: they appear to me to have been *built up inſide the walls* above the ſlabs, or to have been *placed behind the ſlabs themſelves;* and this conjecture was confirmed by ſubſequent diſcoveries." Let us aſſume theſe two tablets to be the original Sinaitic ſtones, and it is eaſy to account for their ſingular poſition. Tradition had told the Aſſyrians of the wonders performed by the leader of the Iſraelitiſh army in Egypt, of their paſſage through the Red Sea, and of the many miracles performed by the God of the Hebrews in their tranſit through the deſert. They knew not the God of Abram, of Iſaac, and of Jacob, as "the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, and that will by no means clear the guilty." They had heard of his terrible doings, and their hearts fainted within them. The nations around worſhipped gods of wood and ſtone; and from ſculptures found at Nineveh it appears that it had been cuſtomary for the Aſſyrians to carry their gods in proceſſion upon the ſhoulders of men (Iſaiah xlvi. 7). As the ark of the Lord had always

[1] The lion appears to be a type of the reigning monarchs of Aſſyria. Similarly, the Scriptures ſpeak of the lion of the tribe of Judah; and "Judah is a lion's whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, as an old lion; who ſhall rouſe him up." And the prophet Nahum, proclaiming God's ſeverity againſt his enemies, the inhabitants of Nineveh, ſays:—"Where is the dwelling of the lions (the monarchs), and the feeding-place of the young lions (his children)? The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes (wives and concubines), and filled his holes with prey, and his dens with ravin. Behold, I am againſt thee, ſaith the Lord of Hoſts, and the ſword ſhall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard."

been borne upon the ſhoulders of the Levites in all their wanderings, there can be no wonder if they aſcribed all the miracles to the ark or to the objects contained in it, as in fact the Ekronites did:—"And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us to ſlay us and our people." And (1 Samuel iv. 7 and 8) "the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid, Woe unto us! for there hath not been ſuch a thing heretofore. Woe unto us! Who ſhall deliver us out of the hands of theſe mighty Gods? *Theſe* are the Gods that ſmote the Egyptians with all the plagues in the wilderneſs." The Aſſyrians we may ſuppoſe had hitherto looked upon the ark with awe and dread, but when taken at Samaria its glory had departed; the God of Iſrael had given up his ancient people to their own hearts' deſire; and when Shalmanezer found nothing in the ark ſave the two ſtones containing the laws which denounced his own practices and the cuſtoms of his nation, what more reaſonable than that in the pride and blaſphemy of his heart, he reſolved upon placing them where they would be as loſt for ever? At preſent we have no dates, but it may perhaps ere long be found that the palace was either being built, or undergoing ſome extenſive repairs, about the time of the Samaritan conqueſt, or the king may have cauſed the ſlab to be removed for the expreſs purpoſe of hiding what he imagined to be the actual God of the Iſraelites. Fourteen years ſubſequently to this period we hear the inſolent and blaſphemous language of Sennacherib before the walls of Jeruſalem, with the acts of his predeceſſor, what he had done to the ſurrounding nations, freſh in his memory:—"Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? and have they delivered SAMARIA OUT OF MY HAND? Who are they among all the gods of theſe lands, that have delivered their land

out of my hand, that the Lord ſhould deliver Jeruſalem out of my hand." He thought, in the ignorance of his heart, that the mighty God of Iſrael was imbedded in the ſtone walls of his palace, and guarded by the human-headed lion, the genius of his race! Of courſe, this is but hypotheſis. The author has not had any opportunity of learning what may be the nature of the inſcriptions upon theſe two remarkable ſtones; for, ſingularly enough, there is no mention of them in the folio volume of inſcriptions publiſhed at the expenſe of the Imperial Government under the ſuperintendence of Sir Henry Rawlinſon. There is ſome alluſion to them in the "*Aſiatic Journal*," where it is ſtated that they contain the "Standard Inſcription." But is it likely they would have been buried in the wall if they contained any of the records of the empire? As well might we expect to find a genealogical liſt of kings built up in the wall of a common drain!

But to ſet this matter at reſt and to teſt this diſcovery,[1] the author ſent to England a manuſcript copy of the Decalogue, written in Hebrew, but in the cuneiform character according to the primitive alphabet, to be compared with the inſcription on the two ſtones found at

[1] For three years previous to my leaving the colony of Victoria for England, I had looked moſt anxiouſly for every monthly mail to bring me ſome news from the gentleman to whom I conſigned my manuſcript of the Decalogue; but I looked in vain. On my arrival in England in June, 1867, I loſt no time in viſiting the Muſeum; but, alas! in vain. No ſuch ſtones could be found, nor *any one* that could remember ſuch ſtones as I deſcribed. After many *earneſt* inquiries, *two ſtones* were found, which bore a great reſemblance to the *two* I had deſcribed above. They were encloſed in glaſs caſes, and placed on a ledge of the wall on the right as you enter the Nimroud gallery. On my firſt ſight of them, in my excitement I really believed them to be the *two ſtones* I had ſeen nineteen years previouſly; but, upon mature reflection, I found they could not be the ſtones I had ſeen in 1849, for they were double the ſize, and Dr. Birch aſſured me that they had *no holes in the bottom*. Of this particular *I am quite confident*. What has become of them at preſent is a myſtery. Here I think it my duty to record my ſincere thanks to Dr. Birch for his unwearied attention, kindneſs, and gentlemanly demeanour, in aſſiſting me in all my arduous inveſtigations, though I believe he thinks me *a little cracked*.

Nineveh. Should they not agree, however, the author's theory would not neceſſarily be diſproved; for they might be inſcriptions of another kind. In any caſe the experiment would be attended with many difficulties. But ſtill the compariſon might be worked out, the Decalogue containing all the letters of the Hebrew alphabet. In the new alphabet, it will be obſerved, there is no ס (*p*). It is probable that when the alphabet was given to man it was as conciſe as poſſible, having only one ſign for each phonetic power,—the ſign for *b* and *p*, for example, being the ſame, as *b* is but a harder *p*, and *p* a ſofter *b*. The ancients frequently uſe one for the other, and the Greeks were often doubtful which letter to uſe. The Arabic has but one letter to expreſs both ſounds. Again, the פ (or *ph*) will very likely have to be ſupplied by ו (*vau*), equivalent to the ancient Greek Digamma *f*. The *q* (or ק) will be wanting, but ſupplied by *k* (or כ); and laſtly, another formidable obſtacle will appear in the compariſon, namely, the voluminous nature of the inſcription.

If we take it for granted that the Decalogue alone was written upon the ſtones—which would take up but a very ſmall portion of them—it will be difficult to account for the fact that the originals were written *upon both ſides*. I think, however, that it will be found, on a careful examination of the Hebrew copy and from many texts of Scripture, that the two ſtones contained a *law and commandments*. Thus, Exod. xxiv. 12:—"And the Lord ſaid unto Moſes, Come up unto me into the mount, and be there, and I will give thee tables of ſtone, and a *law and commandments* which I have written, that thou mayeſt teach them." Theſe are evidently contained in the twentieth, twenty-firſt, twenty-ſecond chapters, and continued unto the nineteenth verſe of the twenty-third chapter of Exodus. Moſes, as we know, broke the firſt two tables. But turn to the thirty-fourth chapter of Exodus, verſe one, and note that there follows an epitome of what was contained in the paſſage juſt cited. The cloſe of this epitome (v. 26) is in preciſely

the ſame words as the cloſe of the commandments (19 v. 23 chap.):—Then the Lord ſaid unto Moſes, Write thou (this epitome) theſe words, for *after the tenor of theſe words*, I have made a covenant with thee and with Iſrael." This "law and commandments" would require all the ſpace aſſigned them—*i. e.*, to be written on both ſides of the ſtones; and in this particular the reſemblance would be at once ſeen between the two ſtones found at Nineveh and the actual two tables delivered to Moſes amidſt thunderings and lightnings at Sinai.

CHAPTER III.

PRIMITIVE ALPHABET.

Author's Opinion of the Primitive Alphabet—The Cuneiform of the Nimroud Palace the Earlieſt Character—Sir H. Rawlinſon's Opinion of the Character and Language—Greek Manuſcripts and Syſtem of Writing—The Sigæan Inſcription—Change in the Form of the Letters—The Alphabet.

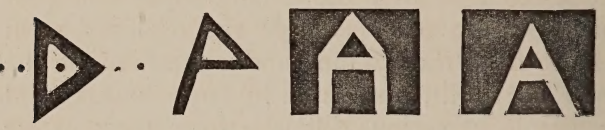
ASSUMING, then, that letters are the direct gift of God to man, we cannot imagine an alphabet planned by Infinite Wiſdom to fall ſhort of the utmoſt perfection. It muſt be an alphabet free from all defects and redundancies—at leaſt as perfect as the Greek or Roman. Now, there have not yet been diſcovered two alphabets eſſentially different—alphabets iſolated and unrelated. The progreſs of learned inveſtigation leads rather to the concluſion that the moſt diſſimilar alphabets muſt all be traced to one common ſource, viz.:—The Aſſyrian cuneiform, found in the Nimroud Palace by Mr. Layard, who ſays that "theſe characters long preceded thoſe of Korſabad and Kouyunjik. This is an important fact, as it proves that the *moſt ſimple were the earlieſt*, and that there was a gradual progreſſion towards the moſt intricate." It was from one of the ſlabs from the Nimroud Palace the author formed the alphabet ſeen in the tablet which follows. Sir H. Rawlinſon, after expreſſing an opinion that all

alphabets in the Eaſt (cuneiform alphabets) were originally one and the ſame, goes on to ſay that "there are peculiarities of form, a limitation of uſage, an affection for certain characters incidental to the localities, but unqueſtionably the alphabets are in the main point identical; but it muſt be remembered, that not only is the ſyſtem of Aſſyrian writing in the laſt degree obſcure, and the language in which the writing is expreſſed unintelligible, except through the imperfect key of the Behuſtan inſcriptions and the faint analogies of other Semitic tongues (mark this); but that even if all the tablets hitherto diſcovered were as certainly to be underſtood as the memorials of Greece or Rome, we ſhould ſtill be very far from a connected hiſtory of the Aſſyrian Empire." But what can this mean? How can Sir H. Rawlinſon undertake to aſſert this of a people whoſe language, according to his own account, is *unintelligible* and in the laſt degree obſcure? The earlieſt Greek inſcriptions we poſſeſs ſhow not only many of the forms of the primitive Hebrew alphabet, but alſo the ancient mode of writing from the left hand to the right. The moſt ancient of them that has come down to us exhibits both methods, and is contained on a tablet which was diſinterred upon the promontory of Sigæum, a headland of the Syrian coaſt, near the ſite of ancient Troy. This inſcription muſt have been engraved as early as the time of Solomon, or at leaſt 3,000 years ago. The inſcription begins on the left hand ſide of the tablet and proceeds to the right, but the next line begins at the right hand and proceeds to the left; and thus it is carried on, each ſucceeding line beginning where the preceding one finiſhed—a mode of writing which was ſhortly after ſuperſeded by the preſent one of writing from left to right. In tracing the Greek characters up to the time of Cadmus, and comparing them with the primitive or cuneiform, it is highly intereſting and convincing to ſee the ſtrong likeneſs exiſting between the two, and to notice the change that took place as time advanced. (See Plate I.) Figure 1 repreſents the

name of Ageſilaus the Spartan king, in the primitive or ancient Hebrew character. Figure 2, the ſame name in the early Greek or Cadmean; the dotted lines ſhow the alterations ſuppoſed to be made by Cadmus—the Awleph or Alpha having its right point obliqued to the right, and a left leg or ſupport given to it. Figure 3 gives the name of the Spartan king in the character of his own time, 500 years ſubſequent to the introduction of letters by Cadmus. Now, we find that the Awleph or Alpha has a right leg or ſupport added to it; the Gimel or Gamma has a perpendicular line given, which forms the *k*; and the Lamed or Lambda is turned upon its two points, and altered from an obtuſe to an acute angle.

Several of the ancient alphabets will ſhow that they were formed from recollection or conjecture; and it ſeems that, a few ages after the Confuſion, as that part of the earth became over-peopled, the multitudes, in order to eſcape from the tyranny and oppreſſion of the great ones of the earth, emigrated in large bodies, and ſettled for a time at various diſtances from their native land. There might be ſome among theſe emigrants who would retain a knowledge of writing, but the common people would in time ſo confuſe the form of the letters, that they would be ſcarcely recognizable as the ſame characters. That this in fact took place is evident, from the form of the Pelaſgic or Etruſcan letters: ſome of which are erect, ſome oblique, ſome turned to the right, and ſome to the left, but all alike plainly derived from the primitive alphabet. The deſcendants of Shem, however, retained not only the original principle upon which an alphabet was conſtructed (the triangle), but its proper application in the formation of an alphabet. They took up their dwelling-place not far from the locality of the ſuppoſed miracle of the Confuſion of tongues. We have already given it as our opinion that long before, God had taught man an alphabetic ſyſtem of writing. And though very widely diffuſed, writing is an art which, when once loſt, man never again recovers. No tribe or race of man

with which we in modern times have become acquainted, has ever ſucceeded in regaining the art when loſt. There are ſome philologiſts who aſſert that the letters of the ancient alphabets are pictorial repreſentations of the ſounds or names of the letters; and in the pages that will immediately follow, we ſhall endeavour to ſhow that this principle is only true with reſpect to the primitive alphabet. Theſe theoriſers do not go back far enough; they go only to the ancient Hebrew, which is a compound of Samaritan and Phœnician; and ſometimes to eke out their theories, they bring in the modern Hebrew. In treating of the primitive alphabet, we ſhall ſee that all the letters are compoſed, with but a ſingle exception of one, two or three triangles, each with a name ſignificant of its figure—

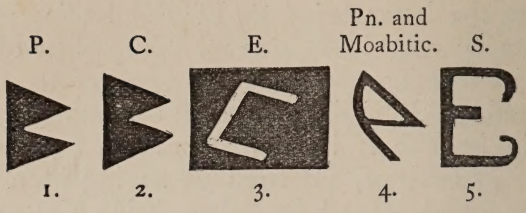


1. 2. 3. 4.

ALEPH, ALPHA, or A.

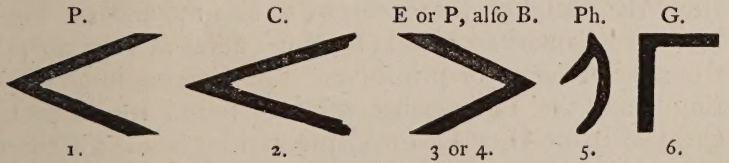
The names of the letters commence with the ſounds they ſeverally ſignify, which are alſo Hebrew names of viſible objects. The ancient alphabets in uſe among the Hebrews and the whole race of Shem appear to have been conſtructed upon this principle, viz., the form of a phyſical object was made the ſign of the ſound with which its name commenced. It will be ſeen, as we proceed through the alphabet, that this principle will be clearly traceable in the primitive alphabet in nearly every one of the nineteen letters; while in the preſent or modern Hebrew there is but *one*, the *vau*, which has any reſemblance to the object which its ſound is ſuppoſed to repreſent, viz., the nail or hook-pin, ו. The firſt letter is called *aleph*, which ſignifies the *chief*, or *head*, as the head or chief of a family or tribe (Judges vi. 15); and in this ſenſe may be taken as the head of a family or tribe of letters. It alſo ſignifies an Ox, not from any reſemblance between the letter and the figure of an ox,

but from the latter being the *chief* or leading animal of the brute creation in its general utility when alive, and alſo in its forming the principal article of food to man when dead. Aleph alſo denotes "beginning or origin," not only becauſe it is in that poſition from a natural right of precedence, but from its having been the firſt articulate ſound uttered by Adam, being a mere breathing, compoſed of אוה (AUE), "a breath, deſire, or wiſh proceeding from the heart or ſoul," and לוח (LUFH), "to be joined to any one," "to adhere to any one," "to accompany," &c., &c. So that the very name of the firſt letter is expreſſive of its meaning. The firſt breath is to be accompanied and joined with others in communicating and making known our wants to our fellow-men. This is the firſt letter that Cadmus took the liberty of altering; he retained the original figure, but ſlightly inclined it to the right, and gave it the addition of a left leg (as ſeen in No. 2). We find this form of the letter upon the earlieſt Greek monuments; and, as corroborative proof of its origin, the Greeks gave it the name of Alpha, which is only a tranſpoſition of the letters. About 500 years ſubſequent to the introduction of letters into Greece by Cadmus, in the reign of Ageſilaus the Spartan king, we find the Alpha aſſuming or approximating to its preſent figure by the addition of a right leg (No. 3); and finally, imperial Rome gave it a little ornamentation, and launched it forth to the world to be uſed in its preſent form (No. 4). From an examination of the firſt letter (ſee the Tablet of Alphabets) of the Pelaſgic, Bardic, ancient Hebrew, and Samaritan, it will be clearly ſeen that they are deteriorations or departures from the primitive ſimple Awleph, which is nothing more than an equilateral triangle with its apex to the right. The Phœnicians began to be a little fanciful, the Palmyrenes a little more ſo, from whom the modern Hebrews have evidently copied their firſt letter, Awleph.



Beth, Beta, or B, which ſignifies "Houſe." In the modern Hebrew character there is not any reſemblance to its name; but if we take the Primitive No. 1, and look at it from one point of view, we have the exact repreſentation of the primitive houſe or tent, with Dawleth the door, and Geſenius, in his Lexicon, ſays that "its original figure was the Phœnician B (No. 4), and that it more properly repreſented a tent, as Dawleth did a tent door." It is evident Geſenius never ſaw the Primitive B, as repreſented on the Aſſyrian ſlabs (No. 1), or he would not have ſaid that the Phœnician was its primitive figure; the fact appears to be, that there was a gradual departure from the original ſimplicity of the primitive alphabet by the Hamitic tribes, as they wandered from the plains of Shinar. By looking at the Tablet of Alphabets it will be perceived that the Phœnician and ancient Hebrew are both alike, and there is every probability that the Hebrews, living in cloſe proximity to the Phœnicians, had adopted in ſome meaſure the form of their letters. Gradually they merged from the primitive character into the Samaritan, and ſo continued for ages, until ſome individual, whoſe name has not come down to us, blended the Palmyrene and the Phœnician, and gave the Hebrew alphabet its preſent form. In the Etruſcan B (No. 3), we obſerve a ſtill further departure from the primitive form. There is much obſcurity and myth as to the origin of the Etruſcans and Pelaſgii, but from their alphabet (rude as it is), Aſia muſt claim them as her own; and I take them to be an offshoot of ſome Hamitic tribe, who wandered from the plains of Shinar to the eaſtern part of the Red Sea, or northern part of Arabia, at ſome pre-

hiſtoric period, and firſt became known as a wandering people who inhabited a country ſince called Argolis, about 1700 B. C., until driven out by Deucalion, king of Theſſaly, 1529, B. C., when they paſſed into Italy, and ſettled in that part called Etruria. The Etruſcan letters are nearly the ſame as the Pelaſgic, both clearly derived from one common origin, and thoſe were the firſt letters introduced into Italy; and the Etruſcan and Pelaſgic alphabets are both characteriſtic of a wandering, illiterate and unſettled people. The Cadmean, or early Greek B (No. 2), is preciſely the ſame in figure as the primitive No. 1, and if we look down the ſecond column of letters in the Tablet of Alphabets which I have named the Cadmean, and which I take to be the one which was introduced by Cadmus into Greece, but whether Cadmus or not, *one thing appears certain*, from the remarkable reſemblance between the Cadmean and the primitive, that the *one* was taken from the Aſſyrian or primitive, and with ſome ſlight alterations (which ſhall be noticed in their proper places), adopted by the Greeks. In ancient times B and P were frequently written one for the other, for B is only a ſofter P, and P a harder B. In progreſs of time, as language and ideas became more refined, they gave the ſofter ſound, half the form of B, which forms our preſent P. The *Ph* was alſo ſupplied by Vau, *f* or *v*, and in the Hebrew language the ב or *b* is frequently ſounded as *v*, and as we find from ancient words—from boſco, comes paſco; from labor, comes lapſus; ſcribo, ſcripſi; alſo, ſebum, ſevum. Therefore, as I have not been able to find in the primitive writing any character, either in form or phonetic power, like our *p*, I conclude that, in the infancy of days, *b* was uſed for both, as is the caſe in Arabic and Moabitic.

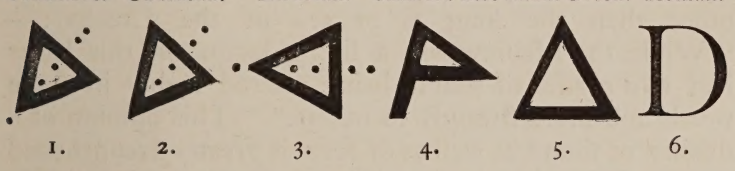


C or Roman G, GIMEL, GAMMA, or G. The name of

this letter (according to Geſenius) is to be ſeen from its Phœnician figure (No. 5), "a rude repreſentation of a camel's neck" (very rude and far-fetched indeed). In our opinion the primitive letter is more probable to be a perſonification or ſymbolical repreſentation of גמל (GML), "retribution or return," "to yield or return the fruits," and in this ſenſe applied to the breaſt of the mother that yields or returns the nouriſhment ſhe has received to her infant, and who continues to ſupply it until the child is of ſufficient ſtrength to be weaned. Parkhurſt ſays, "when uſed as a verb active in this ſenſe, it is always applied to the mother or the nurſe who ſuckles the child." If we are to believe that the ſounds of the letters repreſent viſible objects, here we have, then, the true profile of the breaſt of a woman, the agent that returns in a life-giving ſtream the nouriſhment ſhe had previouſly received. This idea appears to have been adopted and carried out by the Greeks in the worſhip given by them to Diana of the Epheſians, as the *magna mater*, or the great mother, who is repreſented with many breaſts, which ſignified the earth, or Cybele, intimating that the earth gives or returns nouriſhment to every living creature for the labour beſtowed upon her.

גמל, GML, alſo means "*mature* or *ripe*," and in this ſenſe alſo the breaſt of woman is the emblem or ſymbol of maturity, for, when the breaſt of the female is fully developed, then is ſhe conſidered mature, or in a ſtate of puberty. This letter is the forerunner of the Greek gamma and the Latin C. It will be obſerved that the primitive (No. 1), Cadmean (No. 2), Etruſcan (reverſed No. 3), and Bardic (No. 4), are alike; the Roman (No. 5) has degenerated into a ſemicircle, and the poſition it holds in the Roman alphabet, anſwering to that of Gamma in the Greek, is a proof of its derivation from the gimel of the Hebrew, as alſo the ancient Hebrew and Samaritan gimel (ſee the Tablet of Alphabets) from the Aſſyrian or primitive. The Greeks, in tranſlating from the Latin, wherever they found the letter C changed it for G or K, for Cajus, writing Γαιος; Cæſar, Καισαρ, &c., &c. The Romans alſo uſed C and G in-

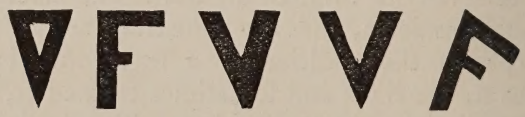
differently, as Cajus, Cnœus or Gajus, Gnœus, acnom, agnom. And on the pillar of Duillius, erected to commemorate the firſt naval victory gained by the Romans over the Carthaginians, we read, "*Lecio pucnando exfociont*," &c., &c., for "Legio pugnando effugiunt." The ancient Hebrew and the Phœnician gimel are both alike; the Samaritan is the ſame as the Modern Greek, only turned to the left. All evidently derived from the Aſſyrian or primitive. This character is alſo the primitive numeral ten (X.), as ſeen upon the Black Marble Obeliſk and the Bull inſcription. See alſo the Chapter of the Maſonic Symbols, Appendix.



Dawleth, Delta, or D, repreſents what its name ſignifies, "A door of a primitive houſe or tent." In the earlieſt Greek characters (No. 2), which are to be ſeen on Eolian tablets in the Britiſh Muſeum, and in the famous Bouſtrophedon inſcription, the angles of this letter are unequal and come nearer to the primitive (No. 1) than the modern Delta (No. 5). The Etruſcan (No. 3) nearly preſerves its original figure. The ancient Hebrew, the Phœnician, and the Samaritan are all like the primitive, with the addition of a leg, which is found ſometimes to the right and ſometimes to the left, according to the direction of the writing. The Latins began to change the form of this letter about 100 B. C., as we find in the celebrated Farneſe inſcriptions by Herodes Atticus, by leaving the left angle as it was and circumflecting the other two, for the greater eaſe in writing. Subſequently they placed it upright, converting the two angles into a ſemicircle, forming our preſent D.

E, Epsilon, or ſlender E, anſwering to the ה of the Hebrews, or Ε, Εψιλον of the Greeks. This is one of the letters of which there is ſome doubt, and of which all the Hebrew grammarians fail to give any meaning to its name. We think it anſwers to the power and form of ſlender E or Επσιλον, and for which, ſome ages ſubſequent, the Greeks had the character Ε to diſtinguiſh it from their long E or ητα. Ainſworth tells us that this letter (the 5th) was uſed both long and ſhort among the ancient Greeks. It is our opinion that in the primitive times the Aſſyrians uſed both long and ſhort E or ε (ה and Cheth ח), which is partly corroborated by what Geſenius ſays in ſpeaking of Cheth (which is no other than the long E or ητα of the Greeks):—"While the Hebrew was a living language, this letter had two grades of ſound, being uttered feebly in ſome words and more ſtrongly in others." This opinion of a duality of ſound as well as of form is greatly ſtrengthened by the cloſe reſemblance exiſting between the letters He and Cheth in the ancient and modern Hebrew, Samaritan, and Phœnician (ſee Tablet). At the time of the introduction of letters into Greece by Cadmus, only *one* was uſed (the 8th), anſwering to the Cheth of the Hebrew. It is wanting in the Etruſcan and Pelaſgic alphabets: the neareſt approach to it in form is the Palmyrene.

Prim. Cadmean. Etruſcan & Phœnician. Bardic.



1. 2. 3. 4. 5.

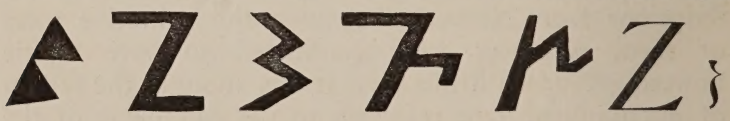
Vau, Digamma, F or V. The primitive Vau anſwers to the modern Hebrew in form and meaning, viz., nail, peg, or hook, and this is the only letter in the modern Hebrew alphabet whoſe form is ſignificant of its name. No. 2 is the Greek Digamma: the Etruſcan and Pelaſgic (3 and 4) are preciſely the ſame as the

primitive, wanting the top outline. The Bardic is the ſame in ſhape as the Greek Digamma, but corrupted in poſition, and was no doubt copied from it; the Greeks turned it firſt to the right and then to the left. The Eolians uſed it the latter way, but turned it upſide down, ⅎ. Ainſworth tells us that the old Latins received this letter from the Eolians, and ſometimes turned it into V, inſtead of OFIS writing OVIS; thereby ſhowing its relationſhip to the Hebrew Vau, and conſequently to the primitive (No. 1). In fact, the Latins made it their twentieth (20th) letter, V. The Hebrews alſo gave this character the phonetic power of U; thus we ſee whence our *double U* (W) is derived, VV. The characters in all the remaining alphabets have a ſtrong family likeneſs. This ſixth letter of the primitive and Hebrew alphabets is a moſt myſterious character. It appears that when "the ancient ones of the earth" had departed from their primeval faith, the worſhip of the true and living God, they retained this character as a threefold ſymbolical repreſentation: 1ſt, as the emblem of the Deity, "*Ann*," the chief of the Chaldean triad; 2nd, as the element of that God-like gift to man—the alphabet, for through it God ſpeaks to man, and man ſpeaks to God in prayer, praiſe, and meditation; and 3rdly, as the numeral *One* (1), *the firſt or the beginning*—this character forming the primitive numeral *One* (1), as ſeen on the Black Marble Obeliſk, and the Bull inſcriptions from Nineveh. Among the primitive races of men, numbers were conſidered to have myſtic powers. And with this view it was thought the ſyſtem of notation had ſome reference to the mythology of the ancients.[1] This ſingle character alſo is the primitive Vau or V, the initial of "*The Word*," in ſeveral of the earlieſt Oriental languages, and the name of the character retained in each language, viz., Sanſcrit, *Va*-kyam, Tulugu, *Va*-kyamu; Old Canareſe, *Va*-keavem; New

[1] *Vide* the firſt article in Maſonic emblems, where the author treats of it in all its various phaſes.—*Vide* Appendix.

Canareſe, *Va*-kiavu ; and Tamul, *Va*-rtie. Laſtly, the figure in its horizontal poſition (as ſeen upon Michaud's Caillou, ſee figure 2, plate 1, Appendix) is the primitive Lamed, the initial of the *Logos*, the emblem of the Inviſible God by whom all things were created. Therefore, I think we may reaſonably conclude that the early Chaldeans worſhipped darkly under this myſterious form :—The ſymbolical repreſentation of the *Divine Logos*—"Εν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος."[1]—"Thy Word is Truth."—"Truth is the perſonification of the Divine eſſence." *Vide* the cap on the maſonic ſymbols. This figure alſo, in its triple character, is the *Star of the Eaſt*, worſhipped by the ancient Magi, and proves to be the ſacred pentagram, or triple triangle, blending one into the other—the grand arcanum of the Cabaliſts, diſcovered, according to tradition, to Moſes on Mount Sinai, and has been handed down from father to ſon without interruption, without the uſe of letters, for they were not permitted to write them down. The ſtudy of this pentagram leads all true Magi, or wiſe men, to the knowledge of the *Ineffable Name*, which is above every name, and to whom every knee ſhall bow. Again, in this figure we behold the element or foundation of Freemaſonry. See chapter on maſonic ſymbols.

Primitive. Cadmean. Etruſcan. Samaritan. Phœnician. Roman. M.H.



1. 2. 3. 4. 5. 6. 7.

ZAIN, ZETA, or ZED. Some Hebraiſts contend that the character Zain, ז, is a repreſentation of *a weapon or ſword*, amongſt whom is Geſenius, who further adds,

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[1] John i. 1. "In the beginning was the *Word*, and the *Word* was with God, and God was the *Word*."

"which this letter reſembles in form *in all* the more ancient alphabets." Others, again, ſay it is the picture of armour. Now, with reſpect to the former likeneſs, certainly the modern Zain bears a tolerable reſemblance to a weapon of ſome ſort, but this will not hold good with any of the more ancient alphabets. The ancient Hebrew character appears to have been loſt, unleſs we allow the Samaritan (No. 4) or the Phœnician (No. 5) to be the archaic form of the Hebrew letter Zain; in thoſe caſes we can ſee that they are derived immediately from the primitive (No. 1) as to the ſignification. I know of *no word* under the letter Zain in all the lexicons I have conſulted, that can give any ſatisfactory meaning as to its figure; but as the ſibilants, Zain, Samech, and Sin, commute with *Tſadde*, under the root צנן, znn (or zanain phonetically), "to be ſharp," "to prick," I think we ſhall yet find its original meaning. Again, as the letter Tſadde (or Zain) interchanges with Gimel, we have גנן gnn, or ganain, "to protect." Now we can ſee how the primitive letter with its *ſharp*, prickly, chevaux-de-friſe figure has degenerated into *a weapon of defence, or ſword*. Again, as to its original figure reſembling armour: whether they mean by the "original" the Samaritan or Phœnician, I am at a loſs to know; but this I know for certain, that I have ſeen in a collection of ancient armour, *a caſque and cuiraſs* very much reſembling in profile the primitive character Zain (No. 1); and this meaning we can trace to the original *ganain* "to protect," *i. e.*, a protection for the body. This point is not of very great conſequence, yet ſo far we think the argument is on our ſide. The Cadmean (No. 2) is formed from No. 1 by taking away the back and bottom outline and placing the remaining figure upright, which forms our preſent Z. The Etruſcan (No. 3), the Samaritan (No. 4), and Phœnician (No. 5), are all derived from the primitive (No. 1). The Roman (No. 6) is taken from the Cadmean.

Primitive. Cadmean. Etruſcan. Pelaſgic. Anc. Heb. Roman.

1. 2. 3. 4. 5. 6.

CHETH ח, CH, HETA, H, or E. This letter is the parent of H, and it appears to me that the phonetic power of this primitive character was the long E, but the more modern Greeks were not contented that this letter ſhould retain both the long and ſhort ſound of E, therefore they gave the long ſound the form of the ancient Hebrew Cheth (No. 5), which is alſo the form (with a ſlight modification) of the Samaritan, the Phœnician, and the Himyaritic (ſee Dr. Adam Littleton's Latin "Lexicon," article E), and was copied by the Romans, from whom we have received it in the form of H, all evidently derived from the primitive No. 1. It is, in fact, no other than a hard aſpirate inveſted with the phonetic power of the Hebrew Cheth, and the ſame as the Greek χ, Chi, *i.e.*, a hard aſpirate; and in many Latin words borrowed from the Greek, it is plainly ſubſtituted for it, as χάλω, for halo; χάω, for hio; χάμι, humi, &c. And in Latin, michi, nichil for mihi, nihil. Geſenius ſays that חית, Cheth, ſignifies "an encloſure." Where he gets the word I know not. It is not to be found in his "Lexicon," neither is it in "Buxtorf;" but Parkhurſt has it with a very different meaning. He ſays that חית chaith, ſingular in regimine, a living creature, an animal including birds, from the root חי "to live" or "life," alſo ſeems uſed for the "animal appetite."

P. C. Po. E. R.

1. 2. 3. 4. 5.

YOD, IOTA, or I, י, which ſignifies "hand," as the hand of man is the chief organ or inſtrument of his power and operations. Hence the Hebrew Yod is uſed in a very extenſive manner for power, ability, agency, poſſeſſion, dominion, and the like. Geſenius ſays, "that it probably ſignifies hand, and that it had refe-

rence to the Samaritan Yod, a rude repreſentation of three fingers ſtretched out."[1] We ſhould think it more probable that it had reference to the primitive figure 1. The wedge was uſed, perhaps, as the ſymbol of phyſical and intellectual power: as the wedge is of great importance as a powerful mechanical agent, ſo the hand appears to be the repreſentative of power, ability, and dominion. In ancient times pillars were erected with the Yod or hand cut or carved upon them to commemorate ſome particular event, or as a trophy or monument of victory, as can be ſeen in Geſenius' monuments of Phœnicia: and in various parts of the Old Teſtament Scriptures we find, that it was cuſtomary to erect ſimilar ſtructures with the figure of the *hand* cut upon them, emblematical of power and dominion.[2] And to this day in the Eaſt Indies the picture of a hand is the emblem of power and authority. The Yod is alſo the initial of the Ineffable Name, the ſource of all power, might, majeſty, and dominion. This vowel is often compounded with *e* in the Latin; in Arabic it is alſo uſed for *e*, *i*, and *y*, and its character is nearly the ſame as the Hebrew Yod. The Samaritan and the Phœnician, with the Moabitic and ancient Hebrew Yods, are evident wanderings from the original, being the largeſt in all the ancient alphabets; and this is ſhown by the alluſion to the Yot or Yod, Matthew v. 18: "Verily, I ſay unto you, till heaven and earth paſs, *one jot* or one tittle ſhall in no wiſe paſs from the law till all be fulfilled." A preſumptive proof that the *Yod* was or had been the ſmalleſt letter in the Hebrew alphabet, as it is in the Syriac, Zend (which is the ancient Perſian), and the Palmyrene, from which the modern Hebrew is derived. With the above-named exceptions, the form of the primitive letter Yod or I is carried through all the ancient alphabets down to the preſent Roman. The ancients frequently changed their I into U to ſtrengthen

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[1] Very far-fetched indeed.

[2] See Samuel xv. 12. Literally, "the pillar of the hand." 2 Samuel viii. 3, "to cut out or carve the hand;" alſo 1 Chronicles xviii. 3.

the ſound, as for optimus, opt*u*mus, max*i*mus, max*u*mus, &c. The Aſſyrians alſo uſed their Yod or I, as well as their Vau or U, frequently as the ſame character, as ſeen on the Black Marble Obeliſk, where both are uſed as the numeral One (1).

Primitive. Cadmean. Etruſcan. Pelaſgic. A. Hebrew.

1. 2. 3. 4. 5.

כַּף, KAPH, KAPPA, or K, according to the general acceptation of the word, ſignifies "the hand," or the hollow of the hand;" but whatever the word means, our lexicon-makers ſeem to forget that the preſent Kaph is a modern invention, and that the farther we go back to the primitive age the leſs is it like "the hand bent," or "the hollow of the hand." Geſenius ſays that it alſo ſignifies "*anything crooked;*" and this appears to be the right thing in the right place, for if we look at the Tablet of Alphabets we ſhall find that all the Kaphs are crooked only on one ſide until we come to the primitive (No. 1); then we ſee that it is crooked in the fulleſt ſenſe of the word, for it is crooked on both ſides. This primitive letter Kaph ſupplies the redundant Koph or Q. It is often commuted for Cheth or Ch, Gimel or C, the third letter. The Latin C anſwers in phonetic power to K, as Claudius Cæſar (Klaudios Kaiſar).

Primitive. Cadmean. Etruſ. & Pelaſgic. A. Heb. M. Gr.

1. 2. 3 and 4. 5. 6.

Roman.

L 7.

לָמֶד, LMD, LAMED, LAMBDA, or L. Ainſworth ſays that the modern Hebrew character ſignifies "a goad or ſpit, which the figure reſembles." Ainſworth certainly muſt have had an obliquity

of viſion, rendering crooked things ſtraight, and *vice verſâ*, to ſay it reſembled ſuch an article. If he had ſaid it had the likeneſs of a reaping-hook, he would have been nearer the mark. Geſenius, a little more modeſt, ſays, "It ſignifies, *perhaps*, an ox-goad." למד, LMD, ſignifies "to teach or to train cattle," and with the prefix מ, an inſtrument for doing ſo—a goad, or, as Aquila renders it, "διδακτηρι," "*the teacher;*" and I have now before me an engraving, repreſenting an Arab driving a yoke of oxen with a ſledge, for beating or thraſhing out the corn, and in his hand the long-pointed ſtick or the ox-goad, the very counterpart of the primitive letter (No. 1). This weapon has been uſed from the earlieſt ages of the world, and is to be ſeen in uſe in Syria at the preſent day. The Cadmean (No. 2) repreſents the ſame figure, with a ſlight departure from its original ſimplicity, Cadmus having given it a ſort of left handle. In the Etruſcan and Pelaſgic, Nos. 3 and 4, we ſee it turned upſide down, with the handle elongated. The ancient Hebrew (No. 5) is beginning to aſſume the Roman ſhape. The modern Greek (No. 6) is the ſame as 3 and 4, only its legs are equal, and it is made to ſtand upon them. No. 7 is the preſent Roman L.

Primitive.	Cadmean.	Pelaſ. or Etruſ.	Moab.	Sam. A.H.	Bardic.
1.	2.	3.	4.[1]	5.	6.

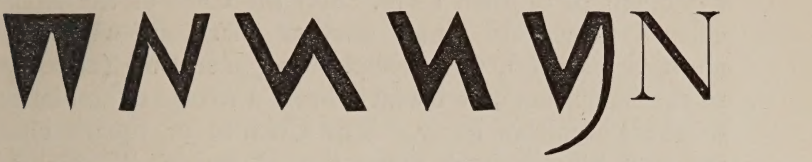
מים, Mem, Mu, or Em, ſeems to be derived from the root ים Im, ſignifying "tumult or tumultuous motion;" hence the ſea is called *Im*, in conſequence, one

[1] This 4th character is to be ſeen on the Moabitic ſtone lately diſcovered on the eaſt of Jordan, and proves to be the moſt archaic form of the letter M hitherto found upon any ancient document; it is evidently a corruption of the primitive No. 1, and forms, with other letters upon the ſame ſtone, overwhelming evidence of the truth of the primitive alphabet.

would ſuppoſe, of its liability to be ruffled and raiſed in tumultuous motion by the action of the wind upon its ſurface, and hence the wavy character of this letter M. As corroborative proof, the deſcendants of Mitzraim ſeem to have had a faint recollection of the principle upon which the primitive alphabet had been conſtructed, for they have adopted preciſely *the ſame figure to repreſent Water*. It is poſſible that the ſons of Ham loſt the knowledge of the primitive alphabet on their diſperſion from the plains of Shinar, and, driven to exert their ingenuity, they reſorted to the clumſy expedient of hieroglyphical writing to record the facts of their early hiſtory. This hypotheſis is borne out by a work recently publiſhed by M. Frederick Portal: "Les Symboles des Egyptiens comparés à ceux des Hebreux," wherein he clearly ſhows that the ſignifications of the Egyptian ſigns are nearly the ſame as the initial of the correſponding word in Hebrew. A glance at the Table of Comparative Alphabets will convince the moſt ſceptical that all the ancient and modern *Ms* are derived from the primitive letter No. 1. The Cadmean (No. 2) has been deprived of its top and left ſide outline. The origin of the Etruſcan and Pelaſgic people being loſt in myth, it is difficult to decide from whence they came; but from the likeneſs exiſting between their alphabets, I ſhould take them to have come originally from the Plains of Shinar at a very early period, to have ſettled down for a time in the Peloponneſus about 1900 B. C., and ſubſequently to have ſpread themſelves over Greece and Italy. This 3rd character I take to be a fair ſpecimen of the Etruſcan and Pelaſgic *M*. The Samaritan and ancient Hebrew (Nos. 5 and 6) are alike, differing ſomewhat from the original, ſtill bearing the family likeneſs. The Bardic and Phœnician (ſee Table of Alphabets) ſtill bear the primitive characteriſtics—the three points. The only *one* that does not ſhow any reſemblance to the primitive is the modern Hebrew מ. Geſenius ſays, that "the ſignification of the name is doubtful." He thought ſo, no doubt, from the non-reſemblance

of the modern character to its name, viz., *water*. This character alſo forms the Aſſyrian numeral 3,[1] as ſeen upon the Black Marble Obeliſk.

Primitive. Cadmean. Etruſ. or Pelaſ. Bardic. Moabitic. Roman.

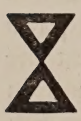
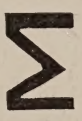
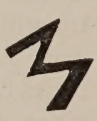
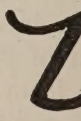
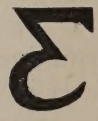


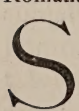
1. 2. 3. 4. 5. 6.

נ, Nun, Nu, or En. The modern Hebrew alphabet has two forms of this letter—the one uſed at the beginning and the middle of words (נ), the other at the end (ן); hence the reaſon (according to ſome Hebraiſts) of calling it נון Nun, *i. e.*, "prolonged, drawn out, or perpetuated." Others, again, ſay it is called *Nun* from another ſignification, *i. e.*, "a child or ſon," as being the offspring of its mother, Mem. If we take the primitive as the foundation, we ſhall find there is more truth in the latter ſignification than the former, as we can ſee very plainly that *Nun* is taken from *Mem;* conſequently it is the offspring, "child or ſon," of Mem. Again, it is generally ſaid to ſignify a fiſh, but what analogy there is between the modern character and a fiſh I am at a loſs to imagine; but if we take the primitive form of *Mem* and *Nun*, we ſhall ſee that the latter is taken from the former, or that one is found in the other, *i. e.*, a fiſh is taken from the water, or a fiſh is found in water; or, in plain terms, Nun is taken from Mem, or Nun is found in Mem. But this ſeems to be too far-fetched to be the right meaning. Geſenius ſays that the ſignification "*Fiſh* does not ſuit the common ſquare character, but the character in the *original alphabet* (he cannot mean the primitive) was perhaps ſtill more conformed to its name." This is not the firſt time that Geſenius alludes darkly to an original alphabet. He

[1] See chapter on Maſonic emblems, Appendix.

ſeems to think there had been an earlier alphabet than the Samaritan or Phœnician, for he ſays, in the early part of his "Grammar," that the Hebrew letters now in uſe, called the Chaldee or ſquare character, are not of the oldeſt or original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general uſe (alluding to the Samaritan), and which bears a ſtrong reſemblance to the Phœnician letter. The Chaldee or ſquare character is alſo derived from the Phœnician." Subſequently, he ſays—"The *oldeſt form* of theſe letters does not appear even in the Phœnician alphabet." Then, where can we look for this oldeſt form but in the primitive before us? After all that has been ſaid, I am inclined to believe that Nun is from Nin נין, "immediate iſſue or offspring;" and as the form of the letter is evidently taken from the preceding one, therefore it is its immediate iſſue or offspring, and in cloſe relationſhip in form and ſound. The Cadmean (No. 2) has its top and left ſide outline (ſame as Mem) taken away, and this is preciſely the caſe with Nos. 3, 4, and 5, only the characters are reverſed. The Romans (No. 6) placed it upright and gave it a little ornamentation.

Prim.	Cadmean.	Cadmean.	Etruſcan.	Pelaſgic.	Samaritan.
					
1.[1]	2.	2.	3.	4.	5.

Roman. 
6.

סמך SAMECH, SIGMA, or Ess. Geſenius appears to be driven to great ſtraits in finding a meaning for the name of this letter. In this inſtance he ſays—"Samech is perhaps the ſame as the Syriac Semka, from its circular figure, a ſitting together, or a bed for ſupport at meals," *i. e.* according to the Eaſtern faſhion of reclining, as upon a

[1]

bed, to ſupport them. The Syriac word Semka is evidently derived from the Hebrew Samech, ſignifying "to ſuſtain, to uphold," or "prop," and by looking at the primitive Samech (No. 1) we ſee at once the true figure of a prop or ſupport uſed to this day in all parts of the world, in the various arts of life—rope-dancing, plaſtering, building—and in that common and primitive *ſupport for the body*, the X bedſtead or ſtretcher. The Greek Sigma (No. 2) is what is called the Scythian bow. Ainſworth ſays that it is taken from the "Phœnician alphabet without variation." By looking at the Table of Alphabets, we ſee by the Phœnician character that, inſtead of the Greek Sigma being taken from it, there is every probability that the Phœnicians had retained ſomewhat of its original figure, but they could not reconcile it with its name, therefore they added the ſupport or prop to make it like what the name ſignified. The Moabitic is the ſame as the *Phœnician*. The Aſſyrians uſed another form or modification of the Samech, as ſeen (No. 1, 1), and we ſee the ſame change of form in the Cadmean (No. 2, 2). The alteration that Cadmus made in the primitive was the taking away of the right ſide outline, leaving the perfect Greek Sigma. The Etruſcan (No. 3) is the ſame figure reverſed, but not in its true poſition.[1] The Samaritan (No. 5) is what we may call a Greco-Romaic, partaking of both forms; but we can ſee that it is gradually merging into the Roman *s*. This primitive Samech is frequently uſed upon the Black Marble Obeliſk as an initial for Shina, "year."

Primitive. Cadmean. Etruſcan. Samaritan. Phœnician. Roman.

1. 2. 3. 4. 5. 6.

עין, OIN, OMICRON, or O, ſignifying, according to

[1] The Pelaſgic is a corruption.

the general rule, "*an eye.*" Where is the reſemblance to *an eye* in the modern Hebrew character? Geſenius to get out of the difficulty, ſays, "it has reference to the Phœnician Oin (No. 5), which from its round form reſembles the human eye." I confeſs I am leſs pleaſed with the likeneſs that the primitive character Oin (No. 1) bears to its name than any other letter in the alphabet. Whether the figure (No. 1) was meant to repreſent the long and ſhort O, I will not pretend to ſay, but I think it not at all improbable; for if we are to believe that letters are of Divine origin, we cannot but imagine they were made perfect in every reſpect for the primitive uſe of man. Although Cadmus at firſt only took a part of this figure, and gave it the form of little o, or Omicron, yet ſome ages ſubſequently they (the Greeks) added another letter to their alphabet, and gave it the figure and power of double o (ω), Omega, or great o. And thoſe two figures conjointly will bear a reſemblance to the primitive (ωο). The upper portion of the figure (No. 1) would form the long o (ω), and the lower ſhort o (ο) or Omicron. But leaving this as an open queſtion, and looking at the characters 1 and 2, we ſhall ſee that Cadmus deprived No. 1 of its top and upper half right and left outlines, leaving the Diamond, No. 2, a much greater reſemblance to the human eye than the Phœnician (No. 5). The Etruſcan has the upper part ſemicircular, approximating to the Roman. The Cadmean (No. 2), the Samaritan (No. 4), and the Bardic (ſeen in the Tablet) are alike, the diamond ſhape, the Moabitic and early Hebrew are circular. The Phœnician (No. 5) is growing in likeneſs to the Roman.

Primitive. Etruſcan. Moabitic. Ancient Hebrew.

1. 2. 3. 4.

צדי, TSADDE, Ts, commuted with Samech, Zain and

Sin. The Hebrew philologiſts do not appear to have ſtudied very deeply in order to arrive at the ſignification of this letter. How or when it took the name of *fiſh-hooks* it is impoſſible to ſay; perhaps they ſaw ſome reſemblance in the modern character which induced them to give it that meaning. Be that as it may, there is not any word equal in phonetic power that will give it the above ſignification. Geſenius, at the beginning of the letter Tſadde, wiſely abſtains from ſaying anything as to the probable meaning of it, for he had previouſly ſtated in his "Grammar," that "in many inſtances the letters exhibit no reſemblance to the objects repreſented by their names." How could they after their modern formation? But let us turn to the primitive, and ſee what we can make of the letter. In Parkhurſt's Lexicon, letter ש Sin, and under the word שדד *Sadad*, we find the meaning "to ſhatter to pieces, to break all to pieces;" and ſecondly, "to break or to ſhatter to pieces the clods of dry ground." And in Geſenius, under the correſponding word *Sadad*, we find it to ſignify "*to harrow*," and שדה Sade, "*a field* or cultivated piece of ground that had undergone the proceſs of harrowing." This laſt mentioned word appears to be a denominative noun, formed from the primitive noun שד Sad, which can mean nothing elſe than the *harrow* itſelf, and the true figure of the primitive letter Tſadhe (No. 1).[1] The Etruſcan (No. 2), ancient Hebrew (No. 3), and Moabitic (No. 4), are modifications of the ſame figure.[2] The Greeks uſed the letter Z as an equivalent for the Hebrew letter Tſade.

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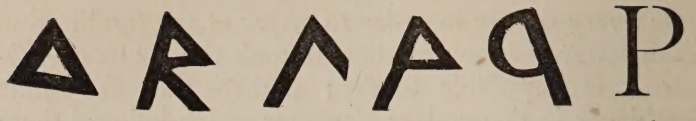
[1] Some perſon in London lately has patented an article which he calls "*The patent Harrow*," and which is, in fact, the exact triple counterpart of the primitive Tſadde.

[2] Mr. Deutch, of the Britiſh Muſeum, gives this character the power of Samech; it has no likeneſs to the prop, but it has a great reſemblance to the harrow, and in its combination with other letters on the Moabitic ſtone it forms Hebrew words which the Samech could not do.

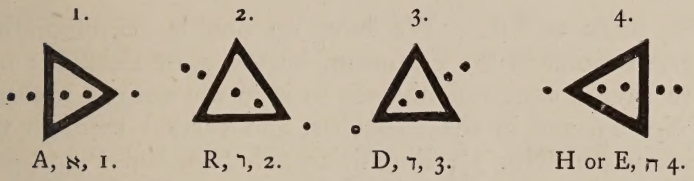
P. C. E. Pc. & Pn. M. G.



1. 2. 3. 4. 5. 6.

רישׁ, RESH, RHO, or R. This letter, according to Geſenius, denotes "*the head*," and has reference to the Phœnician (No. 5—reverſed), from which, with the head turned back, comes the Greek figure "P, Rho, or R;" but the great German ſcholar forgot that its moſt archaic form (No. 2) was more like the primitive in ſhape, ſubject to the transformation it underwent by the hands of Cadmus. It will be ſeen (by referring to the Tablet) that the Phœnicians, and ſome of the early Greeks, gave the Rho preciſely the ſame form as the Alpha; alſo the Phœnician, Samaritan, and ancient Hebrew Dawleth takes the ſame form; therefore Cadmus diſplayed his wiſdom in adding a right leg (as ſeen figure No. 2), to diſtinguiſh it from the above-named letters. Ainſworth, ſpeaking of the two forms given to this letter by the early Greeks, ſays: "It ſeems probable to me that the Latins, obſerving that the Greeks had two characters for one ſound, which they had not in the reſt of the alphabet, viz., P and R (Rho), took the former of them into their alphabet for their P, judging this figure to be the moſt ſignificant of the modified power of the B, as P is" (ſee article B). As to its figure, Dr. A. Littleton, Ainſworth, Geſenius, and a hoſt of modern philologiſts, may ſtrain all their mental and ocular powers to no purpoſe to make the modern Hebrew letter Reſh ſignificant of its name, "*a head;*" but its primitive form, it ſeems to me, at once ſolves the difficulty; for as the firſt letter in the primitive alphabet (Awleph) is in figure an equilateral triangle, ſo Reſh alſo, being in the ſame form—the ſymbol of the triune Deity, the great *Firſt Cauſe*—the firſt or higheſt of its kind in figure, in reference to the primitive Awleph: the Reſh, being obliqued to the right, will be the firſt change from the

original, the *Dawleth* being the ſecond, and *He* the third. By a reference to the Tablet, it will be ſeen there are four characters in the primitive alphabet which we call equilateral triangles, but in different poſitions, for inſtance :—



A, א, 1. R, ר, 2. D, ד, 3. H or E, ה 4.

I will not take upon myſelf to ſay there is any hidden meaning in the combination of theſe four characters, but will give the Cabaliſtic meaning of each letter in order, and then collectively, and let the reader judge for himſelf.

Awleph, or A (No. 1),[1] ſignifies the firſt perſon ſingular future, "*I will*,"[2] alſo the initial of AL, "*The Mighty One;*" Raeſh or R (No. 2), "*the head, firſt* or *beginning;*" Dawleth or D (No. 3), "*a door or entrance;*" and He, H or E (No. 4), though of uncertain meaning, yet it ſeems to be derived from הוה, with a mutable or omiſſible final ה, ſignifying "*to be*," or "*to exiſt.*" Therefore, in taking the letters *ſeriatim* with their Cabaliſtic meanings, it would ſeem to read, "The Mighty One, the higheſt or beginning (is) the door by which we enter into life;" or, taking the laſt three letters, or *one* word (the Trinity in Unity), viz., R D H, it will be "*ruler*," or with the Aleph prefix, "*I will*," and R D H, *Rodah*, "*to rule;*" "*I will rule*," *ergo*, "*the myſterious Three in One.*" (See Maſonic Emblems.)

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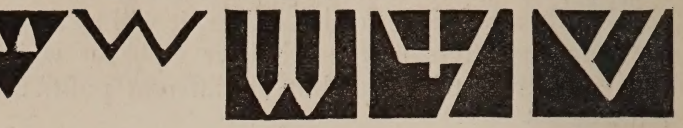
[1] א, ſimply a contraction for אני, I (*am*).

[2] See Appendix, Arodah, "*I will rule.*"

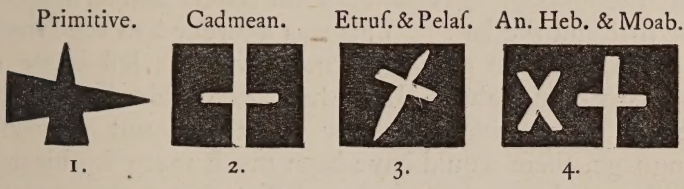
Primitive. A.H.&Moab. Samaritan. Phœnician. Palmyrene.

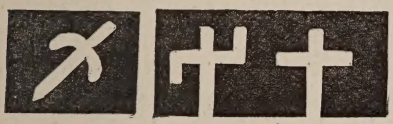


1. 2. 3. 4. 5.

שׁ, SHIN or SH. We have no double correſponding letters either in the Cadmean, Etruſcan, or Pelaſgic; but we have a cloſe reſemblance to it in the ancient Hebrew (No. 2), and in the Moabitic, and carried through the Samaritan (No. 3), Phœnician (No. 4), and Palmyrene (No. 5), to the modern Hebrew. There are two characters alike in form in the modern Hebrew alphabet —viz., שׁ, Sh, Shin, and שׂ, Sin, diſtinguiſhed only by the diacritic point. *Sin* differed little or nothing from (ס) Samech in phonetic power; neither is it in accordance with the ſimplicity of the primitive alphabets to have two letters with one ſound. Again, as I have endeavoured to ſhow, every primitive letter has a meaning ſignificant of its form; and there cannot be ſeen, with all the arbitrary ſtraining poſſible, the leaſt affinity or likeneſs between the character שׂ, Sin, and the meaning its name gives us,—viz., "*mud or mire.*" The Arabians have no Samech, but uſe Sin inſtead, and the Syrians uſe their Semka for both. Geſenius (who is conſidered the greateſt authority in theſe matters) ſays, "that *Shin* and *Sin* were originally the ſame letter, pronounced without doubt as *Sh*, and in unpointed Hebrew this is ſtill the ſame." In the courſe of time, when the Hebrew alphabet underwent ſome conſiderable change from the ancient Hebrew form to the preſent modern figure, the Hebrews thought it neceſſary to adopt Sin into their alphabet, for no other reaſon, it would ſeem, than that the Arabians uſed it as well as the Syrians. From theſe premiſes, it muſt be evident that *Sin* is a letter redundant, and conſequently was not to be found in the primitive alphabet. Shin שׁ, ſignifies tooth or teeth, which, ſays Geſenius, "is derived from the pronged form of the letter in all the Shemitiſh alpha-

bets," and which can be ſeen from the five ancient letters at the head of this article (from 2 to 5), all evidently derived from the primitive (No. 1), the hieroglyphical repreſentation of five teeth, three upper and two lower, cloſely locked in each other. This character is alſo uſed as the Aſſyrian or primitive numeral IV., conſiſting of four elements, as ſeen upon the Black Marble Obeliſk.





תו, Tauv, Tau, or Te, ſignifying "*a mark or ſign*," or in Arabic, a mark in the form of a croſs, which was branded upon the flanks and necks of horſes and camels. Hence, probably (ſays Geſenius), the name of the letter Tauv or T, which in the ancient Hebrew, Samaritan, and Phœnician, has the form of a croſs—in fact, throughout the whole of the ancient alphabets, with the exception of the Palmyrene and the modern Hebrew, and from which the Greeks and Romans took the form of their T; and as the Latins from the Greeks, ſo the Greeks from the ancient Hebrew: or more properly ſpeaking, the early Greek, by means of Cadmus, borrowed the form of their letter T from the fountain-head—the Aſſyrian or primitive (ſee figures 1 and 2). The word *Tauv* is alſo uſed in a final ſenſe, as "extremity," "bound or finiſh." Being the laſt letter in the Hebrew and early Greek alphabets, it was uſed as a ſubſcription or final mark to writings or documents,—even to the preſent day, the illiterate who cannot ſign their name, make their mark or ſign, the X croſs. May not this letter be a type or ſign prepared and deſigned by God

to prefigure ſome future thing or event, or to be, as St. Paul ſays, "*a ſhadow of things to come?*" It is generally allowed, and proved by the New Teſtament Scriptures, that the whole of the Moſaic ceremonial law was a typical inſtitution. Is it *too* much to ſay that many, if not all, the letters of the primitive alphabet partake of this typical character? In the Revelation by St. John we have our Lord ſaying, "I am Alpha and Omega—the beginning and the ending." Again, "I am Alpha and Omega—the firſt and the laſt." This was addreſſed to the Greek Church; and in that age Omega was the laſt letter in the Greek alphabet. If it had been addreſſed to the Jewiſh nation, when Hebrew was the almoſt univerſal language, there would have been much more ſignificance in the words, *I am Awleph and Tauv—the firſt and the laſt:* the firſt and laſt letters of the Hebrew alphabet, ſignifying "*the beginning and finiſh*," which latter ſenſe is not conveyed in the Greek Omega, which means nothing more than great O; and as I have endeavoured to ſhow that every primitive letter has a ſignificant or ſymbolical meaning, may not this letter, I ſay, be typical of the completion of that great and glorious work, the redemption of man, when we find its Divine Author, the Lord of Light and Glory, the mighty God, the myſterious Word, ſigning the Divine compact between God and man with his own precious blood, upon the Tauv, or Croſs, and exclaiming with his expiring breath: "*It is finiſhed!*"

CHAPTER IV.

TRIADISM.

A Syſtem of Trichotomies throughout the Ancient World—"Michaud's Caillou"—The Logos—The Ineffable Name.

FROM the earlieſt ages there has been in the human mind an idea of a triplicity, or triadiſm, or (as ſome call it) a trichotemy, and hence the number *three* has become a ſacred number, and almoſt every nation retains the idea of a triadiſm in its religious rites. The origin of this idea is involved in great obſcurity, but all writers aſcribe to it the greateſt antiquity. The moſt ancient ſymbol uſed by the Jews in writing the myſterious Ineffable name was by three Yods in a circle (Plate 1, fig. 4), but this was relinquiſhed in conſequence of Chriſtians having uſed it in demonſtrating the doctrine of the Trinity. The Cabaliſts uſe a triangular form of the ſame great and holy name, applicable to that Being who *was*, and *is*, and ever *will be*, *the Eſſence exiſting* (Plate 1, fig. 4, and alſo in the form of fig. 5 and 6). The Neoplatoniſts aſſerted that triadiſm was a theology given by Divine Revelation. It ſeems, therefore, to have been adopted by the earlieſt races of men; in Phœnicia—in their Chronos, Jupiter, Belus, and Apollo; in India—in Brahma, Viſhnu and Seeva. Nor is the idea confined to theſe ſyſtems of religion; it is obſervable alſo in their temples and tombs.

Thus, Herodotus informs us that the temple of Belus at Babylon was pyramidal, and it is well known that pagan nations in all parts of the world uſed the ſame form in their ſacred buildings; for inſtance, the Pyramids of Egypt[1] and the tombs of Etruria. Even the architectural remains of Mexico, from their reſemblance to the pyramidal ſtructures of the Eaſt, give to the antiquary an idea of a common origin with them. The inhabitants of Thebes, Lemnos, Macedonia, but more particularly the iſlands of Samothracia and Imbros, worſhipped a trinity of deities under the name of the Cabiri. It is uncertain where their worſhip was firſt eſtabliſhed; but it appears from Faber's "Myſteries of the Cabiri" that it took its riſe in Babylonia. He ſays:—"The attempt of Nimrod to force his abominations upon the reluctant conſciences of mankind produced a war between his followers and thoſe who ſtill perſevered in commemorating the event of the deluge, and who rejected with horror the profane reveries of Sabeaniſm;[2] the ark

[1] If M. Champolion is right in his reading of the Egyptian hieroglyphs, it will appear that the Pyramids were built by the Iſraelites, and that their form, *i.e.* the equilateral triangle, they brought with them, and which originally came from Ur of the Chaldees.—From Champolion, "Lettre à M. Dacier, et Precis du Syſtème Hieroglyphique. Paris."

[2] The term Sabeaniſm is derived from the Hebrew word צבא, *Zaba*, "*a hoſt*," and is employed to expreſs what was probably the earlieſt form of Polytheiſm, which conſiſted in the worſhip of the ſun, moon, and ſtars, called the hoſt of heaven. It is probable that the worſhip of the heavenly bodies originated partly in an indiſtinct tradition of a primitive revelation, and partly in a kind of rude natural theology of the human mind. It requires no ſtretch of faith to believe that, on the aſſumption of a primeval revelation, ſome broken traditions would be handed down by the antediluvian patriarchs, and by the immediate deſcendants of Noah, about the rule of the ſun by day and the moon by night, and about the ſun being the "greater light" and the moon "a leſſer light." The tradition of ſuch a power and influence being given to the ſun and moon, when it came to work upon the fervid and corrupt imaginations of Oriental people, would be very likely to incline them to aſcribe divinity to thoſe creatures whoſe majeſty appeared ſo glorious, and whoſe influence was ſo extenſive and benign. Sabeaniſm, therefore, firſt aroſe in Chaldea, was ſoon introduced into Egypt, and thence carried into Greece.—*Faber's Myſteries.*

feſtival was converted into a ſuperſtitious idolatry, and was for ever united with the worſhip of the heavenly bodies. The myſteries of the Cabiri are, in fact, nothing more than a mythological account of theſe events; and they will be found throughout to refer at once to the cataſtrophe of the deluge, and to the impious rites of that Sabeaniſm which was united by Nimrod with the Arkite ſuperſtition." Diodorus Siculus informs us that the Samothracians had a peculiar dialect of their own which prevailed in their ſacred rites; and Jamblichus, in his work on the "Myſteries of the Egyptians," tells us plainly that "the language uſed in the Myſteries of the Cabiri was not that of Greece, but of Egypt and Aſſyria; that the language of the myſteries was the language of the gods, the firſt and moſt ancient language that was ſpoken upon earth, and that *this language was the Chaldee or Hebrew.*" According to Sanchoniatho, the myſteries were adopted by the Phœnicians, whence they were carried into Greece by the Pelaſgi. But perhaps the ſtrongeſt of all arguments will be found in the remarkable ſtone altar found amongſt the ruins of Babylon, and now preſerved in the Bibliothèque Nationale à Paris.[1] (See vignette, and alſo 2nd figure of the maſonic ſymbols. Appendix.) From this altar it is ſeen that the figure had been worſhipped in Chaldea as a ſacred object, either as the baſis or element of the primitive written character, or of ſome emblematical meaning attached to its form. Mr. Layard ſeems to have anticipated the employment of this intereſting relic as an argument in favour of ſome new theory of this kind, for he ſays in a note ("Nineveh and its Remains") —"It would not be difficult for thoſe who are apt at diſcovering the hidden meaning of ancient ſymbols to inveſt the arrow-head or wedge of the Aſſyrian characters, aſſuming, as it frequently does, the form of an equilateral

[1] Called "Michaud's Caillou;" there are alſo in the Britiſh Muſeum two conical ſtones, called landmarks, with the ſame figure (referred to above) engraven upon them.

triangle, with ſacred and mythic properties, and to find in it a direct illuſtration of the ſacred triad, the baſis of Chaldean worſhip and theogony, or of another well-known Eaſtern object of worſhip (*the Phallus*). There is an inſcription upon this intereſting relic of antiquity, which, if properly deciphered, might throw great light upon this myſterious object. One thing ſeems certain, viz., that this ſingle figure had been worſhipped by the Chaldeans in the days of remote antiquity, and this idea is darkly ſhadowed forth in the writings and doctrines taught by the philoſophers of ancient days. Again, the ſingle wedge is the true figure of the numeral *One* (1), as diſcovered by the author on the Black Marble Obeliſk; and as it is well known that numbers amongſt the early Chaldeans were ſuppoſed to be inveſted with myſtic powers, this numeral *One* (1) comes into immediate contact with the Chaldean mythology, as being the repreſentative of the god *Anu*—the firſt of the Chaldean ſacred triad.[1]

The Babylonians worſhipped ſigns, images, or repreſentations of ideas or powers of their various gods; and as the things are mentioned we have only to gueſs at their ideas as to how thoſe ſigns were like the things, or powers, or actions they imagined thoſe ſigns repreſented. We find they uſed images, carved, molten, or engraved; ſome of them borne on carriages, ſome by

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[1] I do not adopt the opinions of Rawlinſon as my own with reſpect to the god *Anu*. I mention them as ſingular coincidences and ſtrong collateral evidences of the truth of my theory. Whenever the Meſſrs. Rawlinſon have recourſe to the cuneiform, they ſeem to get into a maze, from which they can only eſcape by attributing all the difficulties to the ignorance, the careleſſneſs, and the laxity of the ancients. For inſtance, they think they have determined the name of the god *Anu* as the firſt of the triad; but they add, "The phonetic reading of the ſecond god of the triad is a matter of ſpeculation,—Bil Niprit,—but through the many inconſiſtencies in the employment of cuneiform groups for Bil, &c., with or without any adjuncts, which make it moſt difficult to diſtinguiſh between one and the other. From this we infer that the mythological ſyſtem itſelf, as well as its mode of expreſſion, was to the laſt degree lax and fluctuating."

beaſts, ſome by men, and ſome ſmall images which were light and portable in a ſmall compaſs; and ſometimes they made the creatures themſelves ſigns of the things or powers they worſhipped. Philoſtratus, a Grecian philoſopher, who lived in the early part of the third century (A. D. 214), ſays:—"There was in the royal palace at Babylon a room vaulted like a heaven, with repreſentations of gods placed aloft, and appearing as it were in the air. The king was wont to give judgment there; and there were four golden wedge-ſhaped Ιυγγες or charms hanging down from the roof, prepared by the magicians or wiſe men, who called them 'θεων γλωτται' or tongues of the gods, and by means of thoſe tongues of gold the judgments of the king would become Divine oracles, and be ſo eſteemed by their ſubjects." The word "tongue" often occurs in the Scriptures to denote language or ſpeech; and the peculiar appearance of cloven tongues on the day of Pentecoſt was emblematical of the diverſity of languages which the Apoſtles were about to be able to utter.

In the monument of antiquity before us we have the ſymbol of the Chaldean's god, *Anu;* the *true* figure of the numeral *One* (1), the firſt, the *Alpha*, and alſo the emblem of the tongue, the organ of *ſpeech*, or the *Word;* and, what is more remarkable, it is the *Vau* in the primitive alphabet, the initial letter of "*The Word*" in ſeveral of the primitive languages. (See article Vau in the Hiſtory of the Alphabet.) Another ſingular coincidence is that the figure in its horizontal poſition is the Lamed or Lambda, the initial of the Divine word, the *Logos*.

There is an inſcription upon this altar of which I regret I have not been able to obtain a copy from the original; no doubt it would tend to enlighten this myſterious ſubject. Some will ſay, the copy of the inſcription is to be found in the Britiſh Muſeum. I anſwer Yes! but there is not the *leaſt dependence* to be placed upon *that tranſcript;* the new theory propounded in this volume is ſo diametrically oppoſed to the Rawlinſonian ſyſtem, that it would be only *waſte of time* to

attempt a tranſlation ; what are according to that ſyſtem *non-eſſentials*, are to the new theory *moſt eſſential.* I ſhall here add ſome extracts from various authors on the Divine Logos, and the Ineffable name, which may throw additional light upon this deeply intereſting ſubject :—" Philo, the Alexandrian Jew, ſpeaks of the moſt holy 'Word' (Logos) as the image of the abſolutely exiſting 'Being, as the firſt begotten Son, who, like the viceroy of a great king, was to be charged with the government of the whole creation ; as the Man of God, immortal and incorruptible, and as the Agent in the creation of the world.' Philo uſed many more expreſſions with regard to the 'Word,' often dark and myſtical, and mingled with notions borrowed from the Platonic philoſophy, but yet ſuch as we cannot read without ſomething even of wonder. Thus, 'The Divine Word diſcerns moſt acutely, who is ſufficient to ſee into all things, by whom we may ſee whatever is worth ſeeing. What is more refulgent or more radiant than the Word of God?' 'The Word of God is alſo ſuperior to the univerſal world, more ancient and general than all creatures. But his Angel, who is the Word, is repreſented as the Phyſician of our diſeaſes, and that very naturally. As the darkneſs vaniſhes at the riſing of the light, and everything is enlightened, juſt ſo is it where the Divine Word illuminates the ſoul.' Another Alexandrian Jew likewiſe ſpeaks of the 'All-powerful Word as the agent in the world's creation, as the guide and healer of the children of Iſrael in their wilderneſs journey, and the deſtroyer of the firſt-born of their oppreſſors.' All that there was of truth in this remarkable language of the Alexandrians, St. John ſeems to gather up in the opening paſſage of his Goſpel, and to apply to Chriſt the Saviour. In this paſſage he ſeems to ſay to the Gnoſtics that true it was, as they aſſerted, there was a Word, but to affirm that this Word was in the beginning, that the Word was God, and that all things were made by Him, each of which truths was a refutation of part of the Gnoſtic ſcheme of doctrine. And laſtly, this paſſage of

St. John ſeems to challenge and appropriate to the deſpiſed and crucified Jew all theſe dark and half-underſtood ſayings of the Grecian philoſophers, in which they had ſpoken of a Word — ſometimes as the Supreme reaſon and Guide of Man, ſometimes as the Spirit and Ruler of the World."—*Barnes on St. John.*

"Heathendom was not without its 'unconſcious prophecies,' and of its bards and philoſophers it has been ſaid, with no leſs truth than beauty, as 'little children liſp and tell of heaven, ſo thoughts beyond their thoughts to thoſe high bards were given.' Again, it is ſcarcely, we think, to be ſuppoſed that St. John wrote what he did without ſome knowledge of and reference to Philo. So that, in this indirect way, we may with great probability regard the language of the Greeks about the *Word* as illuſtrating the paſſage of the New Teſtament in which that epithet is applied to Chriſt."—*Barnes, ibid.*

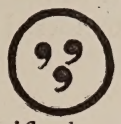
The *Word* is meant to convey to the mind ſome idea of that Great Being who is the ſole author of our exiſtence, and to carry along with it the moſt ſolemn veneration for His ſacred name, as well as the moſt clear and perfect elucidation of His power and attributes that the human mind is capable of receiving. And that this is the light in which the *Name and Word* hath always been conſidered from the remoteſt ages, not only amongſt Chriſtians and Jews, but alſo in the heathen world, may be clearly underſtood from numberleſs writers; but to mention only two, Cicero tells us that they did not dare to mention the names of their gods; and Lucan ſays, that to name the *Name* would ſhake the earth. Amongſt the Jews, we all know with what a juſt and awful veneration they look upon it; which many of them carry ſo far as to believe that to pronounce the *Word* would be ſufficient to work wonders and remove mountains.

To the ſtoical writers the name of the WORD was very familiar to expreſs the Deity or all-pervading Soul of the World. This term was alſo uſed by the Jews as applicable to the Meſſiah. Thus, in their Targum on Deuteronomy xxvi. 17, 18, it is ſaid: "Ye have ap-

pointed the Word of God as king over you this day, that he may be your God." The term MIMRA, or THE WORD, was uſed by the Jews who were ſcattered among the Gentiles, and eſpecially thoſe who were converſant with the Greek philoſophy.

The mind of man, indeed, ſeems bewildered and loſt in contemplating the greatneſs of that Being whoſe very name is wrapped up in impenetrable myſtery. Joſephus ſays that the name was never known till the time that God told it to Moſes in the wilderneſs, and that he himſelf did not dare to mention it, for that it was forbidden to be uſed, except once in the year, by the high-prieſt alone, when he appeared before the mercy-ſeat on the day of expiation. He adds, that it was loſt through the wickedneſs of man; and hence has ariſen a difference of opinion—ſome ſuppoſing the word itſelf loſt, others the import or meaning only, and many the manner of delivery only; and the latter contend that Moſes did not aſk the Almighty for His name to carry to his brethren, but only for the true delivery or pronunciation. It is certain that the true mode of delivery cannot now be proved from any written record: 1ſt, becauſe it is capable of ſo many variations from the manner of annexing the Maſoretic points, which points were not extant in the days of Moſes; and 2ndly, becauſe the language now in uſe among the Jews is ſo corrupt and altered from that in which Moſes wrote, that none of them—except a few of the very learned—underſtood anything of it, for which reaſon the Jews call it SHEM EMMURETH—the Unutterable Word. Philo tells us not only that the word was loſt, but alſo the time and the reaſon for the loſs. But amidſt all theſe learned diſputes, one thing is clear, namely, that the NAME or WORD is expreſſive of SELF-EXISTENCE AND ETERNITY, and that this title can be applicable only to that Great Being who WAS, and IS, and EVER WILL BE.

The Jews are averſe to mention the name of יהוה (Jehovah), or even to write it, unleſs upon very particular occaſions, and have ſubſtituted for it various devices and

abbreviations, to ſome of which high myſtical qualities have been aſſigned. Thus, for inſtance, the myſterious name is ſometimes written with two יי, and ſometimes with 3 Yods encloſed within a circle  ; but this laſt very ancient form has been relinquiſhed, and one of the Yods is often expunged in old examples in conſequence of ſome reſort having been made to it by Chriſtians, in demonſtrating the doctrine of the Trinity.

The Jews are quite aware that the true pronunciation of the word is loſt, and regard it as one of the myſteries to be unveiled in the days of the Meſſiah. They hold, however, that the knowledge of the name does exiſt on earth, and he by whom the ſecret is acquired has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jeſus by telling us that He had got poſſeſſion of the Ineffable name. In ſhort, this word forms the famous tetra-grammaton, or quadriliteral name, of which every one has heard. Some imagine that this was the ſame Τε τραχ τυς, which the Pythagoreans knew, and by which they ſwore; and that a knowledge was abroad in the world that the *true name* of the *True God* bore ſome ſuch form as *Jehovah* may be traced from Jah, Jao, Jevo, Jove of the heathen. The Jews were afraid the heathens would get poſſeſſion of the name of Jehovah, and therefore in their copies of the Scriptures they wrote it in the Samaritan character, inſtead of in the ancient Hebrew or Chaldee. They believed it, moreover, capable of working miracles, and they held that the wonders in Egypt were performed by Moſes in virtue of *this name* being inſcribed on his rod; and that any perſon who knew the true pronunciation would be able to do all that Moſes did. It was commanded in the Jewiſh law that ſentences from the Scriptures ſhould be inſcribed on the doorpoſts of their dwellings, and therefore the Jews had a cuſtom of

writing the Decalogue on a ſquare piece of parchment, which they rolled up and put into a caſe, and after inſcribing the name of God within a circle on the outſide, they affixed it to the doorpoſts of their houſes or apartments, and conſidered it a taliſman of ſafety.

CHAPTER V.

SPECIMEN TRANSLATIONS.

Recapitulation of the four preceding chapters—Author's ſyſtem more fully deſcribed—Antagoniſtic to all other theories—Sir H. Rawlinſon's conjectures, and Author's tranſlation of an inſcription found upon a brick—A new hypotheſis—Sir H. Rawlinſon's Nineveh—The Author's tranſlation—Mr. Layard's Sargon—The Author's tranſlation—Ancient inſcriptions in ſupport of the new hypotheſis Remarkable coincidences between gueſſes and the Author's tranſlations.

IN the preceding chapters I have endeavoured to ſhow that letters were the gift of God, and that the primitive language is the Hebrew tongue in all its eſſential points. I have ſtated my reaſons for ſuppoſing letters to have been copied by Cadmus from Nineveh; that the moſt ancient written documents have been handed down to us in an alphabet remarkable for its brevity; that Moſes wrote in the cuneiform character; and that this character is the earlieſt of all. I have given the hiſtory of the alphabet, and have ſhown that its formation is in ſtrict accordance not only with the ſymbols uſed for the Divine Trinity, but alſo with a ſyſtem of triads in uſe throughout the ancient world. I ſhall now proceed to enter a little more fully into the ancient ſyſtem of writing.

"Thoſe who have ſtudied the ſubject with moſt care have arrived at the conviction, that all the inſcriptions in

the complicated cuneiform character, which are ſeverally found upon rocks, upon bricks, upon ſlabs, and upon cylinders, from the Chineſe Mountains to the ſhores of the Mediterranean, do in reality belong to *one ſingle alphabetical ſyſtem*, and they further believe the variations which are perceptible in the different modes of writing to be analogous in a general meaſure to the varieties of hand and text which characterize the Graphic and Glyphic arts of the preſent day."

It is acknowledged by all the Aſſyrian philologiſts that the cuneiform writing is from left to right. The groups of characters which Rawlinſon calls letters are each compoſed of from two to five elements; but according to my ſyſtem each element is a letter, and has its own individual phonetic power. Thus, referring to Rawlinſon's Perſian Alphabet Plates, we find that the firſt letter is compoſed of four elements, one placed horizontally over three perpendicular ones; but on looking at the primitive alphabet we ſee that the four elements change themſelves into two primitive letters, L and M, L being placed over M, Lm, or Lam, which word in the Perſian language ſignifies "reſt, or mercy." Again, Rawlinſon's ſecond letter B (No. 21) is compoſed of three elements (and the primitive alphabet has alſo three), but it is two letters, B and Vau (Nos. 2 and 6 in the primitive alphabet)—Vau with the phonetic power of *ou-Bou*, ſignifying, "to go in and out." And ſo on through the whole alphabet, every Rawlinſonian letter reſolving itſelf generally into a Perſian, Arabic, or Hebrew word. Some may object to this ſyſtem as being too complicated, for many of the groups have from two to nine elements, and the numerals have even more; but then many of our own Engliſh words are compoſed of fourteen or ſixteen letters. Then, to account for ſome of the letters being placed one over the other (ſee Plate V., figure 2, No. 6, and figure 3, No. 5), we muſt recollect that in the very earlieſt times ſtone was the only material uſed to write upon, and conſequently the ſcribes would be very economical of ſpace. We find this to

be the caſe, for example, with the Lameds (or Ls), which are ſometimes double and ſometimes treble. For inſtance, if we take the eighth letter in Rawlinſon's Perſian alphabet, and place the elements in that cluſter one after the other, we ſee what large ſpace is required (Plate III., figure 1), and the conſequent neceſſity for condenſing them by placing them one above another. The group juſt referred to forms, according to my ſyſtem, the word GAALL, "to redeem or buy back." I generally take the elements or letters in order, beginning at the top where there is more than one Lamed (or L); but ſometimes the word begins with L, and then the next or ſecond letter will be over the L to the left, and the ſucceeding letters following on to the right (as in Plate III., figure 2). Sometimes double L will be preceded by a letter, ſay G or Gimel, and then, from its peculiar figure, it will embrace both the upper and lower L, and form the word GLL, "to roll over and over." (Plate III., figure 3.) Sometimes the upper L ſtands alone, and the lower will have a letter above on the left if there are more than one; or, if only one, it will be either in the centre or at the end of the lower L (Plate III., figure 4); and in that caſe I take the upper L to be the prepoſition "to," and the lower, the word LN, "to dwell or abide."

As the reader will now, I hope, underſtand my method of reading the inſcriptions, I ſhall proceed to give the reſults of the application of my alphabet to the Cuneiatic writing.

There is an inſcription upon a brick (ſee Plate IV.) which Sir H. Rawlinſon reads doubtfully, as LEVEKH, the name of a city, which he ſuppoſes to be the *Calneh* of Geneſis, or the *Halah* of Kings. He ſays: "The form is one, unfortunately, regarding which I entertain ſome *doubt;* its complete ſyllabic power is, I *think*, L-V, or, which would be the ſame thing, in Aſſyrian R-M; but it alſo appears very frequently to repreſent one of theſe ſounds, and whether this curtailment may be the effect of that reſolution of the ſyllable into its component

natural powers to which I have alluded, or whether it may be owing to the homogeneity of the L and V, is a point which *I cannot yet venture to decide.* Such, indeed, is the laxity of expreſſion in Aſſyrian, that even if the true power of No. 3, Plate IV., were proved to be L-V, I could ſtill underſtand Nos. 3 and 4, Plate IV., being pronounced Halukh." This was the concluſion that Sir Henry came to twenty years ago; with all his letters (at that time his alphabet conſiſted of only 150 letters, ſince increaſed to 300) and variants he could make nothing certain of the inſcription but a rigmarole of nonſenſe; but now, after the lapſe of twenty years, when this alphabet has increaſed to 300 letters or ſigns, he has arrived at an *equally ſenſible and intelligent* meaning, viz., the *nominative* and *genitive* of the city of *Calah*, "*Calah, of Calah.*" I ſhall make no comment upon the above; but as this was the firſt inſcription I attempted after I ſuſpected the language to be Hebrew, I ſhall ſubmit it to the opinion of thoſe who may poſſibly be better acquainted with the Hebrew language than myſelf. The Hebrew ſcholar will perceive that there is, in my interpretation, no arbitrary diſtorting of the meaning, no ſubſtitution of ideas for ſounds, no myſtical homophones or ideographs, but a ſimple following out of the principle ſubſequently (though imperfectly) adopted by the Rev. C. Forſter, the principle, namely, of giving to known alphabetical forms the ſame known alphabetical powers. With this key I found the inſcription to read thus: "Thy ſon will be built (up) like rock." By referring to Plate IV. the reader will find the groups in the Hebrew, Aſſyrian, and Cadmean numbered 1, 2, 3, 4; and by comparing the Aſſyrian with the Cadmean, or the ſecond and third line of groups, he will ſee the principle of "like forms with like powers" carried out. I will ſubject this inſcription to a critical analyſis, in order to convince the reader of its truth and ſimplicity. I will take the groups in order: בן BN, the root of בנה, BA NA H, with a radical, but mutable or omiſſible ה H, "to build up," &c., and alſo "the young," as the ſon is built up

by his father, and the ſon alſo builds up and continues his father's houſe. Of inanimate things it denotes what comes or is produced from another; for inſtance, a twig growing from the tree is called in the Hebrew language "the ſon of a tree;" the arrow ſhot from the bow is called "the ſon of the bow;" and in this caſe a brick is produced from clay;—clay is the material to be *built up* or made into a brick, and as clay cannot be a brick until it has undergone certain changes of form, and is ſubjected to baking, burning, or expoſure to the ſun, therefore בן (group 1ſt), BN with the ſuffix כ, K "thy," will be "thy ſon." Group 2: Aleph, or A, denotes the firſt perſon ſingular future; but as I have uſed it in the *third perſon*, "it will," a few words are neceſſary by way of explanation of this change. There is no doubt but that this brick inſcription was written many centuries before the formation of any ſyſtem of Hebrew Grammar. Now, we find that Grammar grew up in the ſchools of the Greek philoſophers; Plato had only two parts of ſpeech (the noun and verb), and Ariſtotle added conjunctions and articles, but in his time there were not any ſuch terms as ſingular and plural. About 250 years B.C. all pronouns were claſſed as articles; and even ſo late as in our own day Geſenius, the greateſt of Hebrew grammarians, ſays that the "greateſt difficulty is found in the explanation of the third perſon." From all this I infer, that in the earlieſt ages, before any of the nice diſtinctions of grammar were known, and before any attention was paid to ſyntactical arrangement, the firſt and third perſons were ſynonymous. To proceed: Aleph, third perſ. ſing. future, "*it*," יש (is) from ישה a root frequently uſed in the O. T. Hebrew Scriptures, and found very widely ſpread in ancient languages, whence the verb יש (eſſe), "being," and hence "to be," future "will be" (בן BN) "*built up, made, or become.*" כ (K,) a prefix particle of ſimilitude, "like;" צר (TSR), "rock or flint,"="Thy ſon will be built up like rock." And this rendering is quite in accordance with what Herodotus tells us in his deſcription of Babylon, that the

bricks, ſoon after they were made, became as hard as ſtone or flint. A friend has ſuggeſted another reading: "A ſon of Canſh built (this) fortreſs;" which he thinks to be the *moſt* likely.

The Rawlinſons, Layard, and others, imagine that moſt, if not all of the inſcriptions found on bricks conſiſt either of the names of cities or of kings, and it ſo happens that the majority of the names actually thus diſcovered are thoſe of well-known perſons in ſacred or profane hiſtory. Now, ſyſtems of decipherment which profeſs to recover names of kings, cities, and events previouſly known from Scripture or from ancient authors, naturally give riſe to much doubt; for, as Mr. Forſter juſtly remarks, the natural bent of moſt men engaged in ſuch purſuits is to *find what they ſeek*, and to *ſee what they look for*.

From the experience I have had in deciphering the ancient Hebrew inſcriptions found upon bricks, I venture to ſtart the hypotheſis, that the majority of the inſcriptions found upon bricks are *not* the names of kings or cities, but are merely the paſſing thoughts of the brick-maker, ſtamped or marked down at a moment of leiſure while the clay was ſoft. This could very eaſily be done with two ſticks, the ends being made of a wedge ſhape (ſee Plate V., fig. 1), and with three ſticks of this kind every combination or group could be formed.[1] The tranſlations from various bricks, by means of the new alphabet, ſtrongly favour this opinion. Take, for inſtance, the brick figured on Plate IV.:—"Thy ſon will be built up (made or become) like (to, or as ſolid as, a) rock." What can be conceived more natural than for the brick-maker, while thinking of the durable nature of the materials he was working up, to mark down at the moment his thoughts with the tools he had by him for

[1] In Rawlinſon's "Five Ancient Monarchies," vol. i. I find the following remarkable ſtatement corroborative of this ſuggeſtion:—"Tools with a triangular point made in ivory, apparently for cuneiform writing, have been found at Babylon;" ſhowing *plainly* that they were uſed to mark the *letters ſingly*, and NOT IN GROUPS!

marking ſome important order? There is no doubt but that ſome bricks have been or will be found with names of kings or cities written upon them; but it is hardly reaſonable to expect to find bricks inſcribed with a genealogical liſt of kings. There is another inſcription read by Sir H. Rawlinſon as "Nineveh"—(ſee Plate V., fig. 2)—whether from a brick or not I cannot ſay; but from the fact that the ſenſe eliminated is confirmatory of the new hypotheſis, I ſhould infer it was ſo. This inſcription is compoſed of five groups of characters, conſiſting of twenty-one letters, forming ten words, according to the new theory; whereas Sir H. Rawlinſon has but one word of ſeven letters, which he calls "*Nineveh.*" I will give the Engliſh with the Hebrew juſt as it occurs in the inſcription, word for word, and letter for letter, ſo that any Hebrew ſcholar can teſt its accuracy: bearing in mind that this inſcription is in Hebrew of the moſt archaic form. The tranſlation may not pleaſe the modern Hebraiſt, either in its orthography or in its ſyntactical arrangement; but let him recollect that this inſcription was written probably 1500 or 2000 years previous to any Hebrew grammar being formed, conſequently the language itſelf muſt have undergone conſiderable changes during ſo long a period. For inſtance, look at the change the Engliſh language has gone through in its orthography ſince A. D. 1349, only a period of 500 years. Take the following for an example, Matt. vi. 6, 7, and 8: "But *whenne* thou *ſchalt preye*, enter into *thi couche* and *whenne* the *dore* is *ſchet*, *preye thi fadir* in *hidils*, and *thi fadir* that ſeeth in *hidils*, *ſchal zelde* to thee. But in *preying nyle zee ſpeke myche*, as *hethene* men *doon*, for *thei geſſen* that *thei ben herd* in *her myche ſpeche. Therefor nyle ze* be *maad lich* to *hem*, for *zour fadir woot* what is *nede* to *zou*, *bifore* that *ze axen* him." I queſtion very much whether the ancient Hebrew had undergone ſo great a change up to A. D. 1, as the Engliſh language from 1349 up to 1870, a period of little more than 500 years.

"To reſt, nothing (ſo) deſirable, and at the time (of)
ללן, 1. לה, 2. או, 3. ו, 4. כ, 5.
refreſhment always to take my log[1] coming in or
בלג, 6. כל, 7. בו, 8. לגי,[1] 9. בו, 10.
going out."

ללן לה או ו כ בלג כל בו ילגי בו:
1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

The foregoing tranſlation may appear to ſome Hebraiſts as very puerile, but I queſtion whether it will not contraſt favourably with thoſe of Sir Henry's, that inveſt *every brick* with an air of majeſty, and that find on them names *well known* in ſacred and profane hiſtory, or in recording *works* and *events* that a king *never did*, viz.: "The ſeat of my kingdom in the city—which *did not* rejoice my heart. In all my dominions *I did not* build a high place of power. The precious treaſures of my kingdom *I did not* lay up. In Babylon buildings for myſelf and for the honour of my kingdom *I did not* lay out." Whoever heard or read in the whole courſe of ancient or modern hiſtory of a king recording what *he never did?*

The Aſſyrian inſcription, with the Hebrew equivalents and Engliſh meaning.

1. Group.

1. 3.2.1. 1.2.3. 1.
2. 3. ללן, LLN. L, a particle prefix "to," and
2. 3.
LN, Heb. לן. "to ſtay, reſt, lodge, or abide,"
—"*to reſt.*"

1. 2. 2.1. 1.2.
2. לה, LE, "*nothing*" Chaldee, the ſame as לא Hebrew. Geſenius' "Hebrew Lexicon," Deut. iii. 11, Buxtorf's "Hebrew and Latin," and Parkhurſt's "Hebrew and Engliſh Lexicon."

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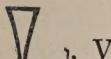
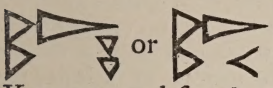
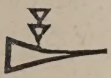
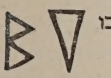
[1] There not being a word in the Engliſh language to expreſs the exact meaning of the above word, I have retained the original, "*Log*," a Jewiſh meaſure of capacity containing three-quarters of a pint, juſt a nice draught for a thirſty man.

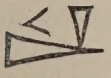

או, AO, or aou, to be read as *Auv* the ſame as אוה, "*deſir*ABLE inclination," root אוה, Prov. xxxi. 4, "nor for Princes *to deſire* ſtrong drink."

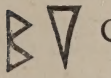
ו, Vau, "*and.*" כ, K. a prepoſition, "according to," "about," "nearly," "almoſt," "*at the time*" (*of*).


BLK or BLG, the Hebrew בלג, the K commuted for the G, "to ſtrengthen, comfort, refreſh, or to take one's reſt"—*refreſhment.*


כל, KL, "all, every, always."


בו, Bou, "to go in and out," alſo to come at anything, *i. e.* "to obtain it," or "*to take.*"


לגי, LGI, "my log," לג, LG, "meaſure of capacity, containing about $\frac{2}{3}$rds of an Engliſh pint," with Yod ſuffix, "my."


Chaldee, בו, Bou, "coming in or going out."

Another inſcription is expreſſive of the quality and deſtination of the object it is written upon: "Thy gravelly and earthy matter will repair the roof and turrets, and make them ſmooth as ſtone." Another highly intereſting inſcription, ſupporting my hypotheſis, is found on the *Glaſs Vaſe*, that beautiful and intereſting relic of antiquity, diſcovered by Mr. Layard, and now in the Britiſh Muſeum. It is the earlieſt ſpecimen of glaſs ware in exiſtence, and the inſcription on it (ſee Plate V., figure 3) is read by Meſſrs. Rawlinſon and Layard as Sargon, the name of a king well known in ſacred hiſtory. Now, in this inſcription there are ſeven groups, whilſt in Layard's deciphered name there are only ſix letters. By the application of the primitive alphabet we find it to conſiſt of *ten* words and nineteen letters, and reading

thus, "*Made round and expanſive, nothing interpoſing* (*to*) *hide* (*or cover*) *the ſecret within.*"[1]

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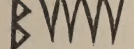
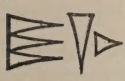
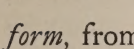
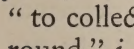
[1] What can be the meaning of this myſterious legend?—"*to cover the myſtery within!*" It appears to me that this glaſs ſpherical vaſe or bottle has been made uſe of in religious rites to ſymbolize the *pure, ethereal ſoul* of man. And we find this idea embodied in the writings of the ancients. In "Mark Ant." lib. ii. we read, "σφαιρα ψυχης αυγοιεδης οταν μητε εκτεινηται επι τι, μητει εσω συντρεκη μητε συνιζανη αλλα φωτι λαμπηται, οτην αληθειαν ορα την παντων, και την εν αυτη." *i.e.* "The ſphere of the ſoul is luminous when nothing external has contact with the ſoul itſelf; but when lit by its own light, it ſees the truth of all things, and the *truth centred in itſelf.*" Philo Judæus, in ſpeaking of the Therapeutic Eſſences, ſays, "At the riſing of the ſun they pray that God would give His bleſſing upon the day, that true bleſſing whereby their *ſouls* may be filled with heavenly *light;* and at the ſetting of the ſun, that their *ſouls*, being wholly diſburdened of *their ſenſes and all ſenſible things*, may in their retirements into themſelves find out truth." Plato, in his Doctrine of the Origin of the World, ſays, "The inferior gods formed a mortal ſoul, and were commanded to endow us with all the perfections of which we are ſuſceptible, and they have ordained that the blind and groſs portions of *our ſouls ſhould be enlightened by a ray of light.*"

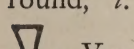
As the reader may feel ſomewhat curious to know by what means Mr. Layard diſcovers the names upon bricks, &c., and as the method is not very intelligible, I will give his explanation *verbatim:*—"As the name of Sennacherib, as well as thoſe of many kings, countries, and cities, are not written phonetically, that is by letters having a certain alphabetical value, but by monograms, and the deciphering of them is a peculiar proceſs which may ſometimes *ſeem ſuſpicious* to thoſe not acquainted with the ſubject, a few words by way of explanation may be acceptable to my readers. The greater number of Aſſyrian proper names with which we are acquainted, whether royal or not, appear to have been made up of the name, epithet, or title of one of the national deities and of a ſecond word, ſuch as 'ſlave of,' 'ſervant of,' 'beloved of,' protected by,' &c.—(this is nothing new; it is the ſame with many names in the Holy Scriptures)—like the Theodoſius and Theodorus of the Greeks—(and he might have ſaid like the 'Iſrael,' 'Abimelech,' and 'Daniel' of the Hebrews)—and 'Abd-ullah' and 'Abld-ur-rahman' of the Mahommedan nations. The names of the gods being commonly written with a monogram, the firſt ſtep in deciphering is to know which god this particular ſign denotes. Thus, in the name Sennacherib we have the determinative of 'God,' to which *no phonetic value is attached;* whilſt the ſecond character denotes an Aſſyrian god, whoſe name was 'San.' The firſt component part of the name Eſſarhaddon is the monogram for the god Aſhur. It is this fact which renders it *ſo difficult to determine with any degree of certainty or con-*

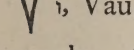

בנין, Binin root, בנה, "to build up, or make."

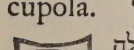

חואה, CHUA. Arabic; empty, a vacuum, hollow; Perſian, a bottle ſtill denotes the hut of a Bedouin Arab from its *round form*, from חוג, Chug, "a circle," and alſo from חוי, chevi, "to collect, gather," or in the 5th conjugation, "to be round," *i. e.* "collected in itſelf."—*Parkhurſt.*


ו, Vau, "and," גג, GG. "Perſian, a dome, cupola. "Roof, top, cover and expanſe."


לה, LE, Chaldee, "nothing," "no, not."


אלו, ALU, AL, "interpoſing," with, ו, Vau, "*or*." Arabic, "failing, intermitting."


גג, GG, "to cover or hide," "hiding."


רז, Raz, (Chald.) "a ſecret."

ל, a particle, "within."

Has not the ſecond word in this inſcription, CHUa (חואה), which, according to Geſenius, means "round, ſolid, compact, collected in itſelf," ſome reference to what Mr. Layard ſays in deſcribing the vaſe?—That "it was originally caſt in a ſolid piece, and afterwards drilled out, for the marks of the tools are plainly viſible upon it." This tranſlation was made before I had ſeen "Nineveh and its Remains," or had known anything of the diſcovery beyond the fact that there was a glaſs vaſe found.

That the idea of engraving the thoughts of the maker upon articles of manufacture is quite in accordance with

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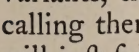
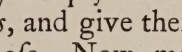
fidence moſt of the Aſſyrian names, and which leads me to warn my readers, that with the exception of ſuch as can be with certainty identified"—(have the Aſſyrian Philologiſts identified a ſingle name with certainty? no!)—"with well-known hiſtorical kings, as Sargon, Sennacherib, and Eſarhaddon, the interpretation of all thoſe which are found upon the monuments of Nineveh is liable to *very conſiderable doubt*."—LAYARD'S *Nineveh*, cap. vi. page 147.

the cuſtom of the ancients, can be proved from many inſcriptions upon Greek and Etruſcan vaſes, and other fictile ornaments, evidently copied from their more ancient neighbours the Aſſyrians. There are many antique vaſes in the muſeums of Europe with ſentences and often colloquies written on them. Thus, on a vaſe on which the conteſt of Heracles and Cyenus is depicted, the hero and his opponent are made reſpectively to exclaim, "ΚΑΘΙΕ, *lie down*," and "ΚΕΟΜΑΙ, *I am ready*." On another, where Silenus is repreſented gloating over his wine, he exclaims, "ΗΔΥΣ-ΟΙΝΟΣ, *the wine is ſweet*," or "ΚΑΛΕ ΟΠΟΣ ΠΙΕΣΘΕ, *it is ſo good that you may drink it*." Another vaſe has an inſcription which bears no immediate reference to the vaſe itſelf, or to anything that it might be ſuppoſed to contain. A cock is repreſented in the act of crowing, with the inſcription "ΠΡΟΣΑΓΟΡΕΥΟ, *How d'ye do?*" Again, on a prize vaſe at Athens was inſcribed "ΤΟΝ ΑΘΕΝΕΘΕΝ ΑΘΛΟΝ, *I am a prize from Athens*."

It is particularly gratifying to find ſome remarkable coincidences between the *conjectures* of ſome of the Aſſyrian philologiſts and words I have found by means of the new alphabet. Amongſt them all there is none ſo ſtriking as the firſt five groups of characters of an inſcription found upon nearly all the ſlabs from the earlieſt palace at Nimrod, and hence Sir H. Rawlinſon and others call it "The ſtandard inſcription." (See Plate IV., fig. 3.) Theſe were the firſt words I conſtrued by means of the Hebrew language, and the diſcovery encouraged me to proceed with the ſtudy of that tongue. Mr. Layard, in his "Nineveh and its Remains," ſays, in a note, "It has been *conjectured* that the two firſt groups mean *Palace or great houſe;*" and which they call, *Beth Rab*,[1] and which in Engliſh means

[1] Obſerve! that the above groups which they call *Beth Rab*, or "*great houſe*," are preciſely the ſame as the *firſt two groups* they uſe in the name of *Sargon* (p. 109). What a "*Great Houſe*" has to do with the name of *Sargon* I am at a loſs to know, but I ſuppoſe thoſe two groups come under the category of *Polyphones*. What a very convenient, but *very erroneous* ſyſtem! What man in his ſenſes could believe in ſuch?

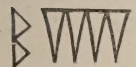
Great Houſe. Now, it is worthy of note that the Aſſyrian philologiſts do not arrive at the meaning of theſe two words by the application of any letters of their multitudinous alphabet; they cannot find any to ſuit their purpoſe out of the whole 300 letters and 500 variants, therefore they ſimply content themſelves with calling them *Ideographs*, and give them the meaning that will juſt ſuit their purpoſe. Now, mark the coincidence. The firſt group, according to the primitive alphabet, is  בנן, Binin, which means *great building*, or palace, and  חו (Chaldee), "to ſhow, declare or proclaim." Therefore it reads, "*Proclamation Palace.*" The next character is the primitive Vau, which means "*and*," "*together with*," &c. Then follow the laſt three groups, which read AASHOIK. The whole inſcription is thus: "Proclamation—Palace and Aaſhoik." The coincidence here is the more remarkable as the application of the new alphabet was made before I had ſeen Layard's book, or knew anything of the locality of the mounds of Nimroud; for I find that the name "*Aaſhoik*" is preſerved to this day in the mound immediately adjoining Nimroud—BAASHOIKah,—with the prefix B and termination *ah* in addition, which is the modern orthography of the word. Again, in the fourth group (or Aaſh) Sir H. Rawlinſon gives it as *Aſshur*, and Dr. Hinckes is convinced that it is either that name, or an abbreviation of the name *Athur*, the country of Aſſyria. In another place he aſſigns to it the value of *tha*, and to the latter portion of it he gives the ſyllabic power of *Sa*. He alſo admits that group 4 (*Aaſh*) ſtands for the name of the city of which the hiſtorical name is *Nineveh*. But let us add group 5 to it, and we have at once the name which is ſtill preſerved in the ſuppoſed neighbourhood of Nineveh, namely, AASHOIK. Dr. Hinckes alſo imagines that the ſame group has the phonetic power of Sha. Sir H. Rawlinſon identifies the groups 4 and 5 as Nineveh. Theſe are ſignificant coincidences, all pointing to what appears to be the true name of ancient Nineveh. Solomon truly ſays, "There

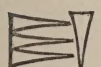
is nothing new under the ſun, and that which hath been is now," for we find our own beloved Queen adhering to the very ſame kind of formula as that uſed 4000 years ago by Aſſyria's early monarchs, viz.:—"Proclamation! Buckingham Palace," or "St. James's Palace," or "Windſor Caſtle," as the caſe may be. What is the inference to be drawn from this ſtriking coincidence and the ſimpler tranſlation? Clearly, that the fact that theſe five groups of characters commencing every inſcription in this particular ſaloon, with the more than probable meaning elicited by means of the new alphabet, amounts almoſt to abſolute proof that the ſubject matter of each ſlab contains proclamations, edicts, or laws emanating from this particular palace of Aaſhoik. The ſlab from which the above inſcription was taken bears a repreſentation of a winged figure, or an Aſſyrian prieſt, carrying on his left arm a kid of the *Capræ Egagrus*, or Aſſyrian goat; in his right hand, held up, is ſomething that bears a reſemblance to an ear of corn; and the figure evidently appears to be about offering a ſacrifice. The ſubject that follows the ſtandard inſcription, or "*The Temple of Aaſhoik*," appears to be a prophecy of the deſtruction of the city, and an earneſt prayer to the god Bel for enlightenment of mind, in words like theſe:—"Li, riz ou eeber rib tſr alu; Beli, Beli, li bi, chu alu"—"Oh, that thou wouldſt cry aloud and ſcatter the multitude of rock gods! My god, my god, oh that thou wouldſt, ſhow me the true god!" There is alſo an alluſion to the deſtruction of the city of Baalbeg, deſtroyed through its crimes and groſs depravity, though equal in ſplendour to Aaſhoik. This is the ſubſtance of the firſt four lines (very much abridged), containing more than 200 words. What volumes of ancient lore are yet locked up in the 20,000 ſeraphim already diſcovered, waiting for the true key to unlock this vaſt ſtore of primitive literature! Well may Sir H. Rawlinſon declare, that after all that has been done, that a beginning had only been made, and that Aſſyrian decipherment is only in its infancy.

I ſhall now endeavour to give almoſt a literal tranſ-

lation of the inſcription on the above ſlab—the Aſſyrian with the Hebrew and Roman equivalents, with the Engliſh meaning as follows (ſubject to the obſervations on the Hebrew language which follow the analyſis of the "Brick Inſcription," page 105):—

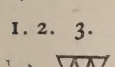
Tranſlation of an Inſcription on a ſlab with winged figure.

1.  , בנין, Binn, "Great building," or "Palace." Rawlinſon by *gueſs*, "*Houſe*."

2.  , חו, Chu, "to ſhow, declare, or proclaim." Rawlinſon by gueſs, "*Great*."

3. , ו, a connective particle, "and," "together with;" but, alſo, yet, ſince, &c. &c.

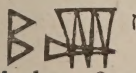
1. 2. 3.

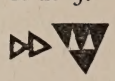
4.  , א, (1.) A, firſt perſ. ſing. future, "will be." And (2.) and (3.) "*aſh*" foundation.

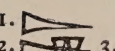
5. No character among all the inſcriptions has given me more trouble than *this one*. I cannot arrive at any other concluſion but that it muſt be "A disjunctive ſign." It moſtly occurs after the 4 preceding groups.

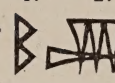
1. 2.

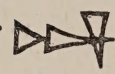
6. , וק, *Ouk*. I cannot think thoſe two characters are intended to anſwer the negative ſign "*no, not*," like the Greek "ουκ," but it is my opinion that they will act with a ſeparate meaning as , ו, "and," and , כ, "according to," &c., as, after, about, nearly, almoſt.

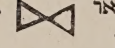
7.  , בלח, Bmal, ב, B, a prep. prefix; "in, among, into, into the midſt of," and לח, Lun, "to lodge, ſtay, abide, or dwell."

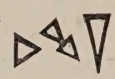
8. 
א, Third perſ. future, "it will be," and "aſh," "the eſtabliſhment."

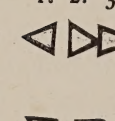
9. 
ללן, Llin. ל, L, a pre. prep. "for," or "of the," and לן, Ln, "to lodge, lodging."

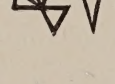
10. 
בלון, BLun or Bmal. B, a pre. prep., "among," and לון, Lun "lodgings."

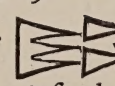
11. 
אלו, ALF. "God," "Leader," "Chief," &c. "*The true God.*"

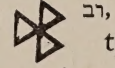
12. 
אר, AR. "Light, to become light, to ſhine, to enlighten, to inſtruct."

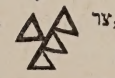
13. 
הרורו, or הרורי, HRRou, or HRRI, "a mountain," and "mountaineer."

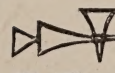
14. 
האלו, HALou. "Of the true God." לו, LF, a particle, "if," "O that."

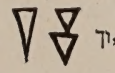
15. 
רזו, רזה. or רזא, Rzou, Rze, or Rza, "A ſecret, or myſtery,"
ו, V, "and." Dan. ii. 18, 19.

16. 
חללי, or חליל, chali or chalil, a flute or pipe with ה, paragoge uſed as (milel), an ad., "far be it, God forbid."

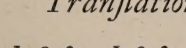
17. 
רב, RB, "Great, mighty, chief head or captain."

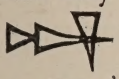
18. 
צר, TSR, "affliction, diſtreſs, narrow, a ſtone, and a knife."

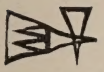
19. 
אלו, ALF. The ſame as No. 16, alſo, "an interpoſer and mediator."

20. 
וך, OUK. The ſame as No. 6.

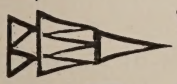
1. 2. 3. 1. 2. 3.

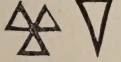
21.  הדר, הדר, EDR, EDR. "An ornament, pomp, ſplendour, majeſty, honour, glory." The word being repeated, intenſifies the meaning of either of the above words. Therefore I give it as, "*Extreme ſplendour*, or glory, or beauty," &c., as the caſe may be, to ſuit the context.

22.  אלו, ALF. The ſame as Nos. 11 and 19.

23.  חלו, chalu, from חלום, chalum, to dream, hence a prophet, "a ſeer," "a viſionary."

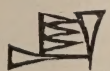
24. רו, RU, Chaldee, "aſpect, appearance, to ſee."

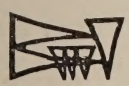
25.  בחל, BChl, "to nauſeate, to loathe, to deteſt," &c.

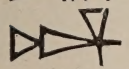
26.  רזו, RZou. The ſame as No. 15; alſo "to cry out," "to waſte away," "deſtruction."

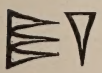
ו, "and," or it may be *vau* ſuffix, "*him*," "*his.*" *His ſecret*, or "his myſtery."

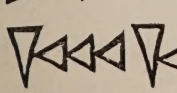
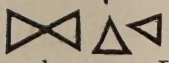
27. רו, Rou, doubtful; if ſo, the ſame as 24.

28.  לחו, L chu, from לח, Lch, as applied to man, "ſmoothneſs;" as to vegetables, "greenneſs," oppoſed to כלח, KLch, "rough and wrinkled."

29.  ל, L a prefix conjunct., and מלו, *molu*, "*Full.*"

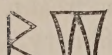
30.  אלו, ALF. The ſame as Nos. 11, 19, and 22.

31.  חו, chu "to ſhow, declare, or proclaim."

32.  והה, we have הוה, "to be,"  and אהיה, "*I am.*" I am inclined to think that this is the

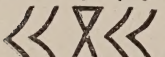
moſt archaic character for the *Great I am*, eſpecially as it is repeated.

גג, GG, "roof, top, cover, expanſive, above." In Arabic, "to expand," and Parkhurſt ſays that the term "אגג, AGG, was given to the Amalakitiſh kings on account of the comparative *extent* of their dominions." It is a ſingular fact that Sir H. Rawlinſon gives this character the power of "*King*," not by means of his alphabet, but he calls it an *Ideograph for* "*King*."


בנך, Bnk, with K, ſuffix, "thy ſon."

ת, T, denotes prefixed ſecond perſon ſing. future, "*Thou*."

1. 2. 3. 4. 5.


גגסגג. I am very doubtful as to the true

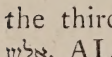
1. 2. 1. 2. 3. 4. 5.

meaning of this word; GG.SGG, the firſt GG would be "roof, top, cover," &c. The other letters, 3.4.5. 1. 2.

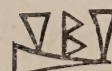
SGG, I have nothing nearer than SGN, or SGR; in the firſt inſtance it would be "Deputy, lieutenant, or overſeer;" in the ſecond it will be, "to ſhut or cloſe," "to be ſhut up." I muſt leave this to the judgment of the *Oriental ſcholar*.

רז, RZ. The ſame as No. 15.

1. 2. 3.


אלץ, ALTS. This group differs from No. 2 in having the ſecond character carried through the third, which converts it into the *letter L*, forming אלש, ALSH, the *Shin* being commuted for *Tsadde*, making אלץ, "to preſs, urge," &c.

יך, The ſame as No. 6.


ליבו, LIBou. A compound word of לי, LI, denoting "failing or defect," and בו, Bou, Chaldee, "to go in or out;" or ב, B, prefix, prepoſition "*in*," and ſuffix ו, Vau, third perſon ſing. "*him*."

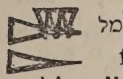
לו, LV or F, negative "*not;*" particle "if," "O that," "perhaps."

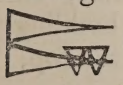
גג, GG. Same as before.

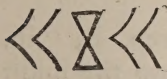
חו, Chu, to ſhow, &c. Same as No. 31.

בוק, Bouk, "perplexity," "confuſion."

גג, GG. Same as before.

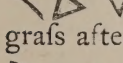

למל, LML, ל, L, prefix "to," ML, "ſpeak," "to ſpeak," "a proverb, a word, ſpeech, by word, a thing."

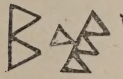

ללן, LLN, to lodge, dwell, or abide, &c.

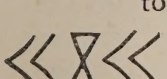

גגסגג, GGSGG. As before.

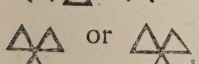
אב, AB. A father, a forefather, a maker, a benefactor, but with the ד, D, as in the inſcription, "to wander, go aſtray, to be loſt or miſſing, to periſh, fail, or be fruſtrated."

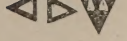
שוק, Shuk. "to hedge in, or to hedge round," in order to protect, or oppreſs.


גזז, GZK. "The ſhearing, wool ſhorn off, fleece, the mowing of meadows, or the young graſs after mowing. With ſuffix K.


ברץ, BRTS, prefix B, "in, with, from, by," and רץ, "to run, a runner, to ruſh upon, to aſſail, to move quickly or cheerfully."


As before.


אז, AZ, adv., "then, at that time, after that," referring to paſt or future time; as a conjunction, "therefore, on this account."

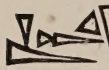

האש, HASH. "The fire," or "the foundation."

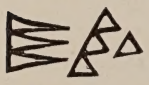
חו, Chu. To ſhow, &c. ; as before.

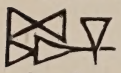
לאאל, LAAL. This appears to be a compound word of LA, "no, not, nothing," and AL, interpoſer, mediator, and "The true God."

צר, ZR or TSR. "To bind up, or together, to embrace, or hold faſt."

ו, V, "and," &c. ; as before.


ליאלרו, LIALRou, LI, denoting "defect," "failing ;" AL, "God," or "to interpoſe," and Rou, Chaldee, "to ſee," "aſpect," "appearance," &c.


חצר, CHTSR, "to ſurround, confine, environ ;" hence, "an open court or building, a place walled round, but open at the top," "Court of a temple," &c.


בחלי, Beli, either with a prefix, prep. B, "in, with, from, by, among, into, into the midſt of, of, out of," &c., &c. or alluding to the Aſſyrian god *Beli*, "*My God.*"

CHAPTER VI.

THE NUMERALS.

The Sun worſhipped in Aſſyria under the form of a Bull—Inſcription found on the back of a winged Bull—Author's diſcovery of the Numerals on the Black Marble Obeliſk—Annals of Aalpharr, Rawlinſon's Temen Bar—Rawlinſon's errors in his numerals—Singular coincidences between the Author's theory and the conjectures of Sir H. Rawlinſon and others—Critical notice of the Rev. C. Forſter's theory.

THERE is no doubt that the gods of the heathen were the heavenly bodies; but it is equally certain that they worſhipped theſe bodies in conjunction with certain mortal creations. Thus, the Aſſyrians worſhipped the ſun, as being the moſt glorious body in the viſible creation:—

> "That with ſurpaſſing glory crown'd look'd from his ſole dominion,
> As the God of this new world."

Under the ſymbolic form of the winged human-headed bull they gave expreſſion to his attributes, of which tradition had ſpoken darkly. The human head was the type of intellect and knowledge, or of Omniſcience; the body of the bull was the ſymbol of ſtrength and power, or of Omnipotence, and the wings of the eagle were ſymbolical of ubiquity or Omnipreſence. Thoſe winged bulls are thus no idle creations, no mere images of fancy. They have inſtructed races of men that have paſſed

away more than 3,000 years, and now they ſpeak to us again in language equalled only by the inſpired voice of Iſaiah. The following is a tranſlation from an inſcription on the back of one of theſe winged bulls:—"Made to repreſent the ſupreme God." "I am Almighty, dwelling in heaven's circle, revolving and re-revolving the vaſt expanſe in, who fails not in illuminating heaven's myſterious fires, (whoſe) going out is nothing to equal his coming return."

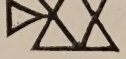
There has been in the courſe of this work frequent alluſions to the Aſſyrian numerals; the reader will very naturally aſk by what means I arrive at a knowledge of them? The anſwer to this queſtion will lead me to the relation of what I deem an important diſcovery in connection with the inſcriptions on the Black Marble Obeliſk. In the month of October, 1862, I formed the reſolution of giving my verſion of the inſcriptions on the Black Marble Obeliſk, and in order to facilitate the work, I began forming a vocabulary or lexicon of every word found upon the monument (from the folio volume of the inſcriptions publiſhed by the authorities of the Britiſh Muſeum, under the ſuperintendence of Sir H. C. Rawlinſon), with its correſponding word in Hebrew or Arabic and its Engliſh meaning. Whilſt proſecuting this work a certain group of characters or elements would obtrude themſelves, of which I could make nothing: it was the fifth in conſecutive order of the numerals (Plate IX.), which, as will be perceived, is compoſed of five ſeparate elements. Now, had the three upper ones been joined together they would have formed the primitive letter M, and the two lower elements would ſimilarly have made the letter N. I was inclined at firſt to give the group the phonetic power of "*Min*," but I did not record it as a word. I next came upon the ſixth group in the plate, with the ſix elements all diſtinct. This led me to think that there was more meaning in them than I was aware of at that time. I obſerved that theſe two groups were preceded by a ſingle character or element,

the *Awleph*[1] (as ſeen in Plate IX.) of the primitive alphabet, and followed by a group of ſix elements, but alike in both caſes. I followed up the clue thus obtained, and Plate IX. will ſhow the reſult of my diſcovery. At the time I made this diſcovery I was not aware that Sir H. Rawlinſon had diſcovered any numerals, but upon ſubſequently peruſing ſome of the Aſiatic journals I ſaw that he had either diſcovered them, or, by ſome ſingular coincidence, had given the exact number of years in the total of the reign of his ſuppoſititious Temen Bar II. Sir H. Rawlinſon could not have known the groups referred to were numerals, for he tells us that the firſt fourteen lines are taken up with an invocation to the Aſſyrian gods, and he does not tell us there is any other matter between the invocation and the firſt year's annals of Temen Bar; but immediately following the invocation he goes on to interpret thus:—"In the firſt year of my reign I croſſed the Upper Euphrates," &c.,—thus leaving us to infer that the annals of the king commence on the fifteenth or ſixteenth line. Now it may be ſtated confidently that the annals of the king (whoever he may be) do not commence until nearly the cloſe of the twenty-ſixth line. (Dr. Hinckes ſays they commence on the twenty-ſecond line.) Again, Sir H. Rawlinſon, after giving the annals and the numerals in conſecutive order (with the exception of the IV. year) up to the XX. year, inſtead of giving the XXI. XXII. and XXIII. he gives the XI. XII. and XIII. over

[1] This Awleph, as ſeen in Plate IX., was copied from the *Folio Volume of Inſcriptions*, but upon comparing it with the *original* the Awleph turns out to be a Lamed or L. Now, with the *former* I was obliged to give it rather an arbitrary twiſt to make it ſuit the interpretation; I made it A, the initial of AL, "*the*" (Arabic), "*The* firſt," "*the* ſecond," and ſo on. But in adopting the right character, the *Lamed or L*, it ſuited admirably; it was the right thing in the *right place*. Then it read, "*Of* the firſt," "*Of* the ſecond," &c. &c. Look Numbers I., from 6 to 15, Hebrew copy. But in Sir Henry's ſyſtem it is an *Ideograph*; it matters not whether the character be *long* or *ſhort*, it has the ſame meaning, "*in*." How very convenient this ſyſtem of Ideographs to make BLACK WHITE!

again. (*Vide* Plate IX.) Now, on referring to Layard's "Monuments of Nineveh," we find them in the order they ſhould be (XXI. XXII. and XXIII.). Sir H. Rawlinſon proceeds rightly again until he comes to the XXIX. year, and there he gives the numeral XXVI. in its place; but, upon referring to Layard's "Monuments," we find that there is *no numeral at all to be found*, the edge of the obeliſk being ſo broken that the numeral is quite obliterated. The laſt three errors I look upon as almoſt proof poſitive that Sir H. Rawlinſon did not certainly know thoſe particular groups to be numerals, elſe he could have eaſily ſupplied the proper ones, as I have done. We can only come to the concluſion that Sir H. Rawlinſon was ignorant of theſe particular groups being numerals, or was *very careleſs* in his ſuperviſion. It appears to me that he has made his imperfect knowledge of the numerals the ſole foundation of his tranſlations from the Black Marble Obeliſk; for wherever he finds a numeral he reads it as "ſo many times croſſed the Euphrates," or "ſo many cities taken or burnt," or "ſo many captives taken or killed," &c. The numerals are the ſkeleton upon which he builds up the body of his tranſlation; and the very fact of the numerals being compoſed of from *one* to *nine* elements, each element having *its own individual value*, muſt be ſubverſive of his fanciful alphabet, in which there are from *one* to *nine* elements to form an individual letter. But more of this anon.

To proceed with my diſcoveries reſpecting the numerals, I found that the numerals were preceded by a ſingle character, which I ſubſequently found to be Lamed, L, "of," inſtead of Awleph, A, the firſt numeral followed by a group repreſenting AS (or) S[1] which in Arabic means "principium rei," or "the beginning of a thing." Then the group of ſix elements, read by the primitive

[1] There is a very curious and laughable coincidence in what Sir H. Rawlinſon calls his "*Simple B*,  ;" if you look at the primi-

alphabet, are "AALF or VRR;" and the following group teſted by the ſame means will give BCHU, or BKU, the CH commuted for K, with ſuffix K, which means "*thine by right of birth.*" The ſecond year's annals begin with, "Of the ſecond (*year* ſupplied) of thy reign, Aalpharr." Then follows a group which means "ſupreme king;" and then the group "thine by right of birth." Read collectively, it is, "Of the ſecond of thy reign, Aalpharr, ſupreme king, thine by right of birth." Then follow the annals of the year. And the annals of every ſucceeding year are preceded by the words tranſlated above. Who is this Aalpharr? I think he is to be identified as the Ballipares of profane hiſtory—Alliparr or Aalpharr, with the modern prefix B and the Greek termination, "*es*"—who was contemporaneous with *Gideon*, and whoſe name occurs frequently (or *one* very much like it) on the monument. From what has been ſaid I infer that the annals on this intereſting monument ARE NOT the annals of any of the ſuppoſititious kings aſcribed to it by Sir H. Rawlinſon (during the laſt 20 years it has been aſcribed to Ninus, Selimariſh, Temen Bar, and laſtly to Shalmanezer II.), but the annals of Aalpharr. We read in Walker's Ancient Mythology, vol. iv. page 125, that Alorus of Babylon was the firſt king that reigned who was by birth a Chaldean. He reigned 10 Sari, and after him *Alaparus*, and who reigned 3 Sari of 3600 years each. Reckoning a year for a day it would be equal to twenty-nine years ſeven months and five days, within a year and a few months of the reign of the Obeliſk king, viz., thirty-one. We read alſo in Polt's Nineveh of a king whoſe name was Ballipar-es. The three names are very ſimilar in ſound and in orthography, and the preſumption is that the Obeliſk name is the *right one*, Aalpharr, as read by the primitive alphabet.

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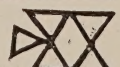
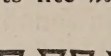
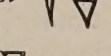
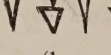
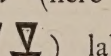
tive alphabet you will find that Rawlinſon's *ſimple B*,  forms Smith's (ſtupid) "ASS." But in Arabic AS(a)S means "the firſt or beginning."

There appears to be a difference of opinion between Sir H. Rawlinſon and Dr. Hinckes with reſpect to the numerals. The latter takes Rawlinſon's "Bar and Pal" (Plate VI. fig. 3) for his numeral VII. giving the vertical wedge (the primitive *Vau*) the power of 5, and when placed to the left of a decade (<) the power of 50 (fig. 4). In all other reſpects their numerals are eſſentially the ſame, only differently grouped. The ſame figure (3), Rawlinſon ſays, "certainly repreſents an Awleph, ꞵ, A, but it is alſo the ideograph for '*a ſon*,' and muſt in that capacity, *I think*, be ſounded '*bar*,' and in the name of Sardanapalus we muſt give the ſign in queſtion the pronunciation of '*pal*.' (R.A.S.J. vol. xii. page 405). Here we have a ſimple group of two elements with five different powers, all as oppoſite to each other as poſſible—a letter, an ideograph *for a word*, a phonograph for the ſame word and of the ſame meaning, a phonetic ſyllable in a long name, and laſtly the numeral VII. But this is not all. Mr. Norris in his Aſſyrian Lexicon gives us a few more meanings to this *indian-rubber* (caoutchouc) character (fig. 3) viz. ſingly it is "*water*," and ſuffixed "*My*," then doubled it is, "*Ai*," *the female power of the ſun;* doubled again, it is the *negative particle*, "*let it not*," "*be it not;*" and alſo doubled, "*any one whatever*." And after giving us a number of readings where this group is found, Mr. Norris tells us that "*theſe readings are doubtful.*" Even where he ſeems certain of their renderings, it is nothing more than a *medley of nonſenſe*. For example: "*Any one among them*  its ſite *not*  touched, and its reſtoration *not*  undertook, and the digging of its *water not* (here we muſt have ſix characters ) laboured at." Again: "*Any one among them* (4) to the palace therein, in the height of its

power, ſtayed *not* (4), the ſeat of its buildings knew *not* (4), into it ventured *not*" (4). In *fact*, the tranſlations of the Aſſyrian philologiſts are only to be compared with the ravings of the *Delphic Pythia*, who, intoxicated with the *fumes* ariſing from *ſelf-love*, *adulation* and *praiſe*, are compelled to give forth from time to time *wild rhapſodies* of uncertain and equivocal meanings, ſuch as the above, to pleaſe their *thoughtleſs* admirers; and laſtly, the *wild conjecture* of the Garden of Eden. The Garden of Eden, I tell him for his information, was a garden *fair* and *beautiful*, as its name imports ;[1] full "of every tree that is *pleaſant to the ſight* and *good for food*" (Gen. ii. 9); and not the *ſceptical diſtortion* of *Gana Duniyas*, "an encloſure of one of the earlieſt gods worſhipped in the country." See Rawlinſon's "Notes on the Site of the Terreſtrial Paradiſe," read at the Britiſh Aſſociation, 1870.

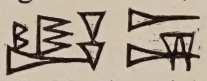
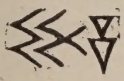
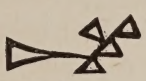
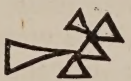
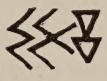
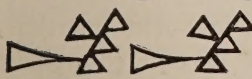
Let the *thoughtful ſtudent* carefully and critically examine into his works, and he will ſoon find them to be a maſs of unintelligible contradictions, of arbitrary ſtrainings, of baſeleſs conjectures, of inconſiſtent poſtulates, and, in fine, of what appears to be a rigmarole of philological Barnumiſms. Let him look at what they call the Bilingual inſcriptions as a proof of what I aſſert, there he will ſee (on the firſt Bilingual tablet) the word "*Tadani*" tranſpoſed into "Danat," which he (Sir H. R.) would make us believe "*the paſſing over, or the ſale of a ſlave*" named Ar-ba-hil-khi-rat. This name of the ſlave he is *uncertain* about (as uſual), "owing to the doubtful form of the fifth Phœnician letter and *the many-ſound value* (*nonſenſe*) of the cuneiform equivalent. But the pronunciation of the word might be *khirat*, or *zirat*, or *thirat*" (or any other "*at*"), "according as we give to the letter *kh* its normal power of *khi*, or adopt one of its ſecondary values, *zi* or *thi*." And it is by ſuch *uncertain* means that he arrives at the name of the ſlave girl. Again, the word *Tadani*, which he tranſpoſes into

[1] גן, GN, "a garden," and עדן, EDN, "pleaſure," "lovelineſs."

Danat, *i. e.* "The paſſing over or the *ſale* of a ſlave." In the firſt place, he is *wrong* in giving the ſecond Phœnician letter the power of "*N*," it is an unmiſtakeable *Vau* ו, conſequently it would be DVT, a word of very different meaning; it is feminine, and it would read "A ſad, unhappy (woman)." But he tells us that this "paſſing over or giving up is always repreſented in theſe *legal documents* by ſome derivative from the Aſſyrian root *Nadan*, "*to give*," anſwering to the Hebrew root נתן, Nathan. In what language does Sir H. R. find this Aſſyrian root *Nadan?* He ſays it anſwers to the Hebrew root *Nathan*. I deny it moſt *emphatically*. *Nadan*, in Hebrew means "a gift" certainly, but a gift of a peculiar deſcription, of *an obſcene* and impure character, not at all applicable to the preſent caſe, while *Nathan* is "*to offer*," to ſtretch forth the hand, "*to give*." You will ſee both terms uſed in the original copy of the Scriptures in Ezekiel xvi. and 33rd verſe: "They *give* (Nathan) GIFTS (Nadan) to all," &c.[1] But how can a *gift* be a *ſale?*

I have taken the firſt line of cuneiatic writing that Sir H. gives us in the plate of the tablet, and by the application of the ſimple primitive alphabet it reads letter for letter, and word for word, thus: "In humble ſupplication (cuneiform), for thy protecting care, O Arial, anointed of God, preſerve (me) under the ſhadow of thy wings." The Phœnician on the margin reads: "A ſad unhappy woman waiting for her enemy." What Sir H. R. calls the correſponding Phœnician letters cannot by *any poſſibility* have any reference to the firſt line of cuneiatic writing any more than it can to the nineteenth or twentieth line. The whole inſcription may contain a prayer to her god for protection, which the firſt line ſeems to favour. In the hiſtories of the diſcoveries made at Halicarnaſſus by C. T. Newton, of the Britiſh Muſeum, is given a number of Greek inſcriptions, from

[1] In all its bearings the word *Nadan* has reference to "*uncleanneſs* and *impurity*."

which is elicited that a certain female whoſe name is not given, dedicates to the infernal deities the perſon who ſtole her bracelet (στατηλη) ; ſhe alſo in like manner devotes any one who has defrauded her with falſe weights. Another is made by one "Proſochan, the wife of Nakon, of the perſon who ſeduces her huſband away from her and her two children, and of the perſon who receives Nakon." This ſtrikingly illuſtrates the tranſlation of the firſt tablet given above. "A ſad, unhappy woman," &c. But let us look a little cloſer into theſe *Bilingual Tablets*. In vol. i. New Series, of the Royal Aſiatic Society's "Journal," art. "Bilingual Tablets," Sir H. R. gives us two groups  as "*Tadan*," which he then tranſpoſes into DaNaT, which (he ſays) is derived from the Aſſyrian root *Nadan*, "*to give*," equivalent to *Nathan*, alſo "*to give*," and the Aſſyrian cuneiform equivalents he gives as above. Now mark the difference. In vol. xv. Old Series (*ſame work*), is a paper "On the Orthography of the Aſſyrian Cuneiform Names," where he ſays that the following groups—  1.  2. ſignify "*giver of the gift*." Now mark, the firſt group (No. 1) is an Aſſyrian numeral 52, which he *very well knows*. And then he goes on to ſay in a note that  2, or  1, repreſents the root "*Nadan*," "*to give*," and may be pronounced "*Nadin*, or *Iddin*, or perhaps even as *Adin*." Again, in page 400, ſame vol. line 13, he gives  as *Nadin*, *Niddina* (which he gives elſewhere as *Mo*). So uncertain is this ſyſtem that not *one* group or *name* can be depended upon. When will the literati of England awake from their *culpable apathy*, and enter heart and ſoul into this deeply intereſting ſubject, and for the cauſe of *ſcience*, *literature*, and *religion*, give a little more

attention to the (at preſent) occult ſcience of Aſſyrian philology? Why ſhould thouſands of gentlemen highly gifted by nature and education, and capable of judging of the matter *if* they will but give their attention to it, pin their faith to half-a-dozen men who are always diſagreeing among themſelves whether A ſhall be B, or B C, or whether BLACK ſhall be WHITE, which, according to his ſyſtem of variants, would be *one and the ſame?* So much for the *Bilingual Tablets.* I will now give the reader the opinion of a very learned dignitary of the Church, the Lord Biſhop of St. David's, Preſident of the Royal Society of Literature, 1866, and the opinion of Sir H. Rawlinſon, on the ſame work.

The Lord Biſhop of St. David's.

Wedneſday, April 25th, 1866.

"Among theſe will be found a very curious collection of bilingual tablets, Aſſyrian and Phœnician, *the deciphering of which by Sir H. Rawlinſon has been one of the moſt important philological achievements of the paſt year:*" A clear *proof*, my Lord Biſhop, that you know very little of the matter.

Sir H. C. Rawlinson, K. C. B.

"Aſiatic Journal," Vol. I. New Series, "Bilingual Tablets."

"In reality, the ſo-called *Phœnician key* had added but very little to our knowledge either of the Aſſyrian alphabet or language, and I cannot regard it, therefore, as of *any eſſential value.*" There is ſome little *ſpice of truth* in this, but in the other my Lord Biſhop diſplays not only his fulſome flattery, but his entire *ignorance of the matter.*

There is another ſingular coincidence worth mentioning. Sir H. Rawlinſon, ſpeaking of certain groups of characters, ſays that (fig. 2, Plate VI.) "in the ordinary Chaldean titles it ſeems to conſtitute a *diſtinctive epithet*," but he cannot depend on its phonetic power. Now this diſtinctive epithet I find to be the name (Auz(i)ts) of a chief who figured in the wars againſt Gillirri, the

ſupreme king. This name (Auz(i)ts) occurs three times in the four gradines of the Black Marble Obeliſk. On the ſecond ſtep from the top, face A, occurs this expreſſion (according to the primitive alphabet:) "Auz(i)ts fought fearfully, to prevent the entering of 1.2.3.4. Aram (figure 1). I confined him ſecurely," &c. &c. Sir H. Rawlinſon ſays that the name of Aſſyria does not occur in any of the inſcriptions; but it is well known that the name of "*Aram*" is given to many parts in the Eaſt, and this name (as ſeen in Plate VI., fig. 1) occurs many times on the Black Marble Obeliſk. From what has been ſaid already the reader will perceive that the theory now ſubmitted to the public in this work, in the preceding chapters, is entirely antagoniſtic to all theories hitherto propounded upon this ſubject. The neareſt approach to its principle (*in words only*) is that by the Rev. C. Forſter, whoſe theory is, "The application of known alphabetic powers to known alphabetic forms." This was preciſely the principle I adopted ten years before Mr. Forſter's book was publiſhed. Let us take one or two ſpecimens of his tranſlations to ſee how far his principle of "like known forms with like known powers" can be carried out. 1ſt. Mr. Forſter finds a ſlab, ſubject "A caſtle taken by aſſault." Over it there is a ſhort inſcription (Plate II. fig. 2). He ſays: "On my *firſt* glance at the inſcription I obſerved a word (Plate II. fig. 1), the *ſecond* as read by me, and which I read as *Dab*, or Dabab." He goes on to ſtate that "the inſcription over it is brief, containing only five words, but the evidence ſupplied by one of the words (the firſt deciphered) outweighs volumes of learned conjecture." But why not give *the firſt he deciphered?* On his firſt glance he takes two letters (see Plate II. fig. 2, marked with an aſteriſk) from two different groups, which he renders according to the Arabic *Dab*, or *Dabab*. Let any unprejudiced reader look at Mr. Forſter's alphabet, and ſay whether there is the leaſt likeneſs between the Himyaritic B or D and the characters he has picked out

as "like known alphabetical forms with like known alphabetical powers." He next looks into Golius for the root, and he finds the following definition: "Dababat, an engine of war—a kind of battering-ram." *Then* he turns to the ſlab (which he had forgotten to examine), and finds pictured before him the whole definition—the murculus or rolling tower, filled with armed ſoldiers, and with a battering-ram. He goes on to ſay, "The remaining words are equally clear," but he does not give us the words. The Rev. C. Forſter is clearly as much at ſea as he aſſerts the Meſſrs. Rawlinſon and Layard to be.[1] Would it not have been more ſatisfactory for Mr. Forſter to have taken the inſcription word by word, and to have given ſomething like a connected and reaſonable interpretation, than to have cut out a part of two different words, and given them an arbitrary meaning to ſuit the device, and then to ſum up all in this grandiloquent ſtyle:—"It would be difficult to find a legend ſo comprehenſively explanatory of its device as this ſingle word." I perfectly agree in the principle laid down, and believe it to be the only ſafe rule; but why does not Mr. Forſter conſiſtently follow it out? Let us take another ſpecimen of this gentleman's abilities as a decipherer of the Aſſyrian cuneiform. He then commences with that highly intereſting monument of antiquity, the Black Marble Obeliſk; and after freely commenting upon what Sir H. Rawlinſon has done in the way of deciphering it, he proceeds to give us his own views upon the ſubject, grounded on the principle of "legend and device, and like powers and like forms." Now, this monument or obeliſk has four ſides, and, according to Sir H. Rawlinſon's claſſification, they are marked A, B, C, D, and there are five ſeries of figures—

[1] As a ſpecimen of the agreement between the Aſſyrian philologiſts take the following example;—Mr. Norris, in his ſpecimen ſheet of his "Aſſyrian Dictionary," has the following, the *ſame group* in each caſe.

Mr. Norris—"of its flowing *nauſeous* waters." I drank, &c.

Dr. Hinckes—"its *clear* waters were abundant." I drank.

Sir H. C. Rawlinſon—"the *muddy* overflow of its waters." I drank.

men and animals—running round the four ſides. Under each ſeries of figures there is an inſcription in the cuneiform character, which is called an epigraph, conſequently there are five epigraphs. Mr. Forſter, it ſeems, contrary to the opinions of all the Aſſyrian philologiſts, reads the cuneiform from right to left. In the firſt ſeries of figures on ſide c, in the right-hand corner, is ſeen a figure bearing on his head a kind of tray, containing what appear to be fruits of the earth—water-melons, or ſomething very much like them; and immediately under this figure, in the ſecond ſeries, is a ſimilar object, carrying another tray with articles reſembling our modern one-pound bundles of cigars.[1] There is alſo another figure in the fifth ſeries, ſide A, bearing a ſimilar tray to thoſe on ſide c. Mr. Forſter caſts about him to find a word that will ſuit the figures of his choice, but there is no word that will ſuit the device in the firſt, ſecond, or third epigraphs, excepting at the concluſion of each epigraph, which occurs on the laſt ſide D. In the fourth epigraph to the left of face c he finds a word that ſeems to anſwer his purpoſe (ſee Plate III. A, fig. 1), which he applies to the firſt figure to the right in the firſt ſeries. This he tranſlates from the Arabic, "Dar—a paunch." Then he applies it to the firſt figure to the right in the ſecond ſeries, and calls that alſo "Dar—honeycomb tripe." In the fifth epigraph the word occurs three times, but in no inſtance is the group or legend under the device. Indeed, the legend is ſo far from the device, that no reaſonable being could ſuppoſe there ever was any connection between them. With this arbitrary ſyſtem of deciphering them, Mr. Forſter ſays that the ſecond figure is carrying "honey-

[1] It may be as well to obſerve here, for the information of thoſe who have not ſeen this intereſting relic of antiquity, that the five ſeries of figures appear to illuſtrate the tribute or conciliatory gifts from the king or chief of ſome diſtant country, for they conſiſt of animals (tame and wild), minerals, precious woods, vaſes, textile fabrics, and what appear to be the products of the earth, which are borne by ſixty attendants and their officers to the king, who is ſeen in the firſt and ſecond ſeries, ſide A.

comb tripe," and the firſt bearing "paunches uncut," conſequently, unclean! He alſo gives this word five different meanings, as oppoſite in idea as black to white. He finds it under a figure carrying ſomething on his ſhoulder like an elephant's tuſk, and he calls it "Dar, dar; dentes defflui—ſhed teeth." He has alſo found three other groups, but very different from the fig. 5, which, he ſays (fig. 2), means "ſhed teeth." Then he finds it under a figure bearing a bag on his ſhoulder, and he gives it the name of grain, "dharoo—milii genus." Again, the ſame word is found, the laſt but three, at the end of each epigraph; and from its frequent repetition he gives it the ſignification of "*quod frequenter penditur tributum*—frequently paid tribute." If he had ſtrictly followed out his own principle, the word would have had many more names equally oppoſite to each other. Thus, it occurs under a camel, under a baboon, under a figure bearing a bundle of ſticks, and alſo under a figure carrying a ſkin of wine or ſome kind of liquor; for the leading figure of that ſeries holds in his hands a glaſs or tumbler, and the one behind him has an open veſſel, apparently to dip out of occaſionally. But I think enough has been ſaid of the "Legend and Device" principle to ſatisfy all candid readers of its uſeleſſneſs. Let us now look at Mr. Forſter's Alphabet to ſee how far the principle of "like forms with like powers" will act. In the example before us it will be ſeen at a glance that there is not the ſlighteſt reſemblance between No. 1 D or B and the Hamyaritic Plate II. or between the D's of Plate II. and III. In fact, the thing ſeems to be a maſs of inconſiſtencies.

In Plate III. fig. 6, is the tranſlation by means of the primitive alphabet, and fig. 7 is the four concluding words of each epigraph, with the rendering by means of the Hebrew language. I ſhall cloſe this notice of Mr. Forſter's works with an extract from his own book:—"It was in proſecuting inquiries on the principle in queſtion, *i. e.* like alphabetical forms with like alphabetical powers, that I found its alphabet limited to ten (10) letters,

while it was by means of this alphabet that I obtained *all the reſults* hereafter to be mentioned, and to which I have here alluded only by anticipation, and the reſult was *moſt diſappointing.* It was literally, '*Parturiunt montes; naſcitur ridiculus mus.*' Yet ſo far it proved ſatisfactory, as demonſtrating the invariable application in all theſe primitive pictorial monuments of the principle of Legend and Device."

CHAPTER VII.

SIR H. RAWLINSON'S ALPHABET.

Sir H. Rawlinſon's Aſſyrian Alphabet—Opinion of it by Dr. Wall—Ideographs—Darkneſs viſible—Rawlinſon's Method more fully explained—Diſcrepancy in the Hiſtory of his Alphabets—His Doubts—Rawlinſon's Tranſlation of Temen Bar's Brick—Coincidences: White is black, and Black is White—"Pote's Nineveh"—"Bonormi's Nineveh"—Bunſen's opinion of the Syſtem of Dr. Hinckes.

IT muſt be clear to every perſon who has made the preſent ſubject in any degree a ſtudy, that the ſyſtems hitherto ſent forth to the world in this particular branch of philology are far from concluſive or ſatisfactory. There ſeems to be a void,—a want of ſomething more tangible than conjecture,—and this opinion is largely ſhared in by ſome of the moſt learned men of the preſent day, as will be ſeen in the ſequel. Indeed, Sir H. Rawlinſon confeſſes himſelf to be in a ſtate of doubt from firſt to laſt, for he ſays:—"It would be diſingenuous to ſlur over the broad fact, that the ſcience of Aſſyrian decipherment is yet in its infancy: *a commencement has been made, and that is all.*" Dr. Wall, of Trinity College, Dublin, in his eſſay on the Rawlinſonian Alphabet, ſays:—"Surely ſuch complicated characters, conſiſting of ſo many and ſuch various ingredients, could not have been, in the firſt inſtance, applied to the expreſſing the ſimple elements of articulate ſounds; it is quite inconceivable that they could;

no alternative therefore ſeems left to us, but to conclude that it is mere waſte of time and labour to attempt to analyze them by methods in accordance with notions hitherto in vogue upon the ſubject."

Sir H. Rawlinſon, again, in ſpeaking of his alphabet of 150 letters, ſince augmented to 300, and 500 variants, ſays:—"The alphabet is partly ideographic" (we are not quite ſure what *Rawlinſon can mean by this* term ideographic. We think the term, as applied to written characters, is only calculated to *myſtify* the ſubject; therefore the better left alone), "and ſome ſyllabic; where a ſign or letter repreſents a ſyllable, *I conjecture* that the ſyllable in queſtion *may have been* the ſpecific name of the object which the ſign or letter was ſuppoſed to depict." (Thus: if א, A, Awleph, repreſents an "ox," and ב, B, Beth, a "houſe," therefore אב, A B, will be an "ox houſe," or a ſtall for cattle, inſtead of "father," &c. This appears to be the meaning according to the above ſyſtem!) "Whilſt in caſes where a ſingle alphabetical power appertains to the ſign, *it would ſeem* as if that power had been the dominant ſound in the name of the object. In this way, at any rate, are we alone, *I think*, able to account for the anomalous condition of many of the Aſſyrian ſigns which ſometimes repreſent phonetically a complete ſyllable, and ſometimes one only of the ſounds of which the ſyllable is compoſed." (The neareſt approach to the firſt caſe is מם, mim, "water," and in the ſecond inſtance we have הא, hae, and פא, pae.) "It certainly cannot be maintained that the phonetic portion of the alphabet is altogether ſyllabic, or that every phonetic ſign repreſents a complete and uniform articulation. The entire phonetic ſtructure is thus ſhown to be in ſo rude and elementary a ſtate as to defy the attempt to reduce it to any definite ſyſtem. A ſtill more formidable difficulty, one of which indeed I can only *remotely conjecture* the explanation, is that certain characters repreſent two entirely diſſimilar ſounds—ſounds ſo diſſimilar that neither can they be brought into relation with each other, nor will the other

power be found to enter at all into the full and original articulation. In ſome reſpects the Aſſyrian alphabet" (*i. e.* Sir H. Rawlinſon's alphabet) "is more difficult to be made out than the Egyptian. In the latter, the object depicted can always be recognized, and the Coptic name of the object will uſually give in its initial form the phonetic power of the hieroglyph; whereas in Aſſyrian the machinery by which the power is evolved is *altogether obſcure:* we neither know the object, nor, *if we did know it, ſhould we be able to aſcertain its Aſſyrian name!* . . . The inſcriptions at Perſepolis and Paſægadæ are almoſt in every inſtance trilingual and triliteral. They are engraved not only in three different languages, but the alphabets varying from each other not only in their elemental ſigns, but in their whole phonetic ſtructure—the object of courſe being to render them generally intelligible. To this faſhion, then, of triple publication are we indebted for our knowledge of the Aſſyrian inſcriptions. By careful compariſon of theſe duplicate forms of writing the ſame name, and other appreciation of the phonetic diſtinctions peculiar to the two languages, have been then ſupplied the means of determining with more or leſs certainty the value of about 100 Babylonian characters; and a very excellent *baſis* has been obtained for a complete arrangement of the alphabets. By mere compariſon, however, repeated in a multitude of inſtances ſo as to reduce almoſt infinitely the chance of error, I have added nearly fifty characters to the 100 which were previouſly known through the Perſian key; and to this acquaintance with the phonetic value of 150[1] ſigns is, I believe, limited my preſent knowledge of the Babylonian and Aſſyrian alphabets." Limited! How many would Sir Henry Rawlinſon have? But this is not all: the conſonant ſounds recognized in the Aſſyrian language are only ſixteen, each conſonant being capable of two combinations, and each combination having a different character, "as,

[1] Since augmented to 300.

ap, ip, up, pa, pi, pu." Conſequently, this would give ninety-ſix different characters. It then proceeds into freſh combinations, and if carried out to its fulleſt extent it would give a liſt of between eight and nine hundred different characters! But certain phonetic laws (not to be arrived at) intervene to check this exuberant growth, and even then the known Aſſyrian alphabet is thus raiſed to between two hundred and forty and two hundred and fifty characters! Nor is this all. There are other characters, which are called "determinatives," to be prefixed to certain claſſes of words in order to determine their character. Thus, the ſingle vertical wedge placed before a word tells us that that word is the name of a man, and the vertical wedge preceded by two horizontal wedges tells us to expect the name of a god. (It is a ſingular coincidence that the three characters juſt deſcribed, according to the primitive alphabet, mean "chief" and alſo "god.") Then, again, there are ideographs and monograms to ſwell the number nearly to three hundred, beſides many more whoſe phonetic power is wholly unknown; yet they make this important confeſſion, that the Aſſyrian language is *unmiſtakeably Semitic*, and bears *the cloſeſt relationſhip to Hebrew*.

Profeſſor Rawlinſon, in his "Five Ancient Monarchies," aſſigns the original invention of letters to a period before the Hamite race had broken up and divided. He ſays:—"They adopted a ſyſtem of picture-writing which aimed at the communication of ideas through the rude repreſentation of natural objects, and belonged, as it would ſeem, not only to the tribes who deſcended the Nile from Ethiopia, but to thoſe alſo who, perhaps diverging from the ſame focus, paſſed eaſtward to the valley of the Euphrates. The original pictures were reduced in proceſs of time to characters for the convenience of ſculpture, and theſe characters being aſſigned phonetic values, which correſponded with the names of the objects repreſented. There is ſufficient evidence to ſhow that the proceſs of alphabetical formation was nearly ſimilar to that which prevailed in Egypt.

In particular it is true there is a marked difference in the reſpective employment of hieroglyphic and cuneiform characters: in the former alphabet each character has but one ſingle value, while in the latter the variety of ſounds which the ſame letter may be uſed to expreſs is quite perplexing. But this diſcrepancy of alphabetic employment does not argue a diverſity of origin for the ſyſtem of writing, it merely indicates a difference of ethnological claſſification in the nations among whom the ſcience of writing was developed, as the inhabitants of the valley of the Nile were eſſentially but one nation and uſed but one vocabulary. The objects which the hieroglyphics repreſented were each known to the people of the country by one ſingle name, and each hieroglyphic had thus one ſingle value; but in the valley of the Euphrates the Hamite nation ſeems to have been broken up into a multitude of diſtinct tribes, who ſpoke languages identical or nearly identical in organization and grammatical ſtructure, but varying to a very great extent in vocabulary; and the conſequence of this, that as there was but one picture alphabet common to the whole aggregate of tribes, each character had neceſſarily as many phonetic values as there were diſtinct names for the object which it repreſented among the different ſections of the nations."

But is not this latter paragraph—"the wiſh which is father to the thought" of the Rawlinſonian theory—purely conjectural? Certain it is that it is contrary to Scriptural facts. The Books of Moſes are the only works we can refer to for events in thoſe pre-hiſtoric times, and from them we learn that Abram went out from Ur of the Chaldees into Meſopotamia, dwelling amongſt the Semitic and Hamitic tribes; that ſubſequently he went into Egypt, and from thence into Canaan, and dwelt amongſt the *Oaks of Mamre* in the midſt of the Hamite race, who, as we are told, were broken up into a multitude of diſtinct tribes, but who all ſpoke languages nearly identical in grammatical ſtructure, having but one alphabet common to the whole, but each individual letter or cha-

racter having as *many phonetic values* as there were diſtinct tribes, *i. e.* a multitude of values! How is it poſſible that Abram, Iſaac, or Jacob, in their travels to and fro in the Eaſt, could underſtand ſuch a jargon? It does not appear that there was any *bar* to that free intercourſe of ſpeech which we naturally expect to find among a people who ſpoke the ſame language. In the early part of this work I have ſpoken on the univerſality of the primitive language, and of the non-diſperſion of tongues, therefore I need not ſay any more upon that point here.

There is a diſcrepancy in Sir H. Rawlinſon's hiſtory of his alphabet which I ſhould like to ſee cleared up. In the Behuſtan or Perſian alphabet he has forty letters (*vide* Plate VIII.), and ſpeaking of the Behuſtan inſcriptions he ſays:—"They are engraved in three different languages, and *each language has its peculiar alphabet*, the alphabets indeed *varying from each other* not merely in the characters being formed by a different aſſortment of the elemental ſigns which we are accuſtomed to term the arrow-head or wedge, but in their whole phonetic ſtructure and organization." Further on he ſays:—"There is, therefore, no doubt but that the alphabets of Aſſyria, of Armenia, of Babylonia, of Suſiana, and of Elymais are, as far as *eſſentials* are concerned, *one and the ſame*." Now, by "eſſentials" Sir H. Rawlinſon cannot here mean the letters of *his* alphabet; he muſt mean the wedges or elements of which *his* letters are compoſed; and yet in ſome inſtances, where one or more of theſe wedges obtrude themſelves uninvitedly, they are called "*non-eſſentials!*" According to his own account he had (in 1850) 150 letters in the Aſſyrian alphabet, with 500 variants; but his brother the profeſſor, in the "Five Ancient Monarchies," doubles the number, and with this multitudinous alphabet they *could not* tranſlate a very ſimple inſcription on a brick (ſee Plate IV. fig. 2), and only within theſe laſt few years have they come to the *miſerable* ſhift of adopting the inſcription on the above-named brick as "Calneth, in the *nominative* and

genitive caſes." I would aſk, Has the development of the Aſſyrian cuneiform reached that point of perfection to juſtify the aſſertion, beyond diſpute, that the *name of any particular king or city* has been ſtamped on a brick? I anſwer moſt emphatically—No! all has been doubt and conjecture. We hear from *him*, the greateſt of Aſſyrian philologiſts, ſuch expreſſions as theſe: "I conjecture," "I think," "I read the two names doubtfully," "I cannot depend on its phonetic power," and laſtly, "I will frankly confeſs, indeed, that having maſtered every Babylonian character and every Babylonian word to which any clue exiſted in the trilingual tablets, either by direct evidence or by induction, I have been tempted on more occaſions than one, in ſtriving to apply the key thus obtained, to abandon the ſtudy altogether, in utter deſpair of arriving at any ſatisfactory reſult." What would be thought of a king in our day who would give utterance to ſuch a tautological rigmarole as Sir H. Rawlinſon aſcribes to Temen Bar, the great grandſire of Pul:—"Temen Bar the great king, ſupreme and powerful king, king of Aſſyria, ſon of Aſſaradanapal the great king, ſupreme and powerful king, king of Aſſyria, ſon of Abedbar, powerful king, king of the land of Aſſyria, of the city of Halah." Is it to be ſuppoſed for a moment that the king of a nation which had flouriſhed for more than a thouſand years—which had advanced in all the arts and ſciences, and even in literature (as the voluminous nature of its records teſtify)—would adopt ſuch a method of perpetuating the genealogy of his family, and that only for three generations? In this tranſlation the word king occurs eight times, but the group which I ſuppoſe to be taken to mean "king" (Plate VI. fig. 7) occurs ten times. Why I ſuppoſe this particular group to be ſo taken is becauſe in the "Aſiatic Journal," vol. xii. Sir H. Rawlinſon ſays:—"The monogram (Plate VI. fig. 7) which has the full power of '*Men*,' may alſo poſſibly ſtand for '*Melek*,'—'King.'" Now, according to the primitive alphabet, we ſee this group repreſenting the Hebrew word מ, G G,

which means, "top, roof, cover, extent, or expanſe, above," and where the ſtem letter is repeated, "ſupreme," *i. e.* above all. This ſhows a ſingular coincidence; for in Parkhurſt's Lexicon, article גג, G G, we find it ſtated that "to this root may be referred גגה, A G G, which appears to be the common name of the *Kings of the Amalekites*, from the comparatively *large extent* of their dominions. There are in this inſcription forty-ſix groups of cuneiatic characters, each containing from one to ſix elements or wedges. Now, according to his own theory, in which every group is a letter or monogram—and allowing four letters to be the average of a word, or even allowing only one-half to be monograms or words—there would be far too few characters to warrant the above tranſlation. Why does not Sir H. Rawlinſon give us the language by which he tranſlates, that we might the better teſt it? In fact, there is ſcarcely a name upon any of the bricks that is twice given alike. The groups upon one brick which he interprets as "Son of Abedbar," on another he interprets as "ſupreme and powerful king." Then, again, the groups which he at one time acknowledges to be the numeral "M," and the number "8," he interprets at another time as being part of "King of the land of Aſſyria." Probably he would ſay they are "variants." *Numerals* variants of *words!*

But a word or two here on this ſyſtem of variants. Mr. Layard ſays:—"I have already alluded to the laxity prevailing in the conſtruction and orthography of the language of the Aſſyrian inſcriptions, and to the number of diſtinct characters which appear to make up its alphabet. Letters differing widely in their forms, and evidently the moſt oppoſite in their phonetic powers, are interchangeable. The ſhorteſt name may be written in a *variety* of ways; every character in it may be *changed* till at laſt the word is ſo altered, that a perſon unacquainted with the proceſs it has undergone, would never ſuſpect *the two were in fact the ſame.*" Upon the very ſame principle we can *prove* that BLACK is WHITE, by allowing W to be a "variant" of B; H

of L; I of A; T of C; and E of K; *ergo*, they are *one and the ſame thing!* Mr. Layard goes on to ſay: "By a careful compariſon of inſcriptions more than once repeated, it will be found that many characters, greatly or altogether differing in form, are only varieties or variants of the ſame letter." A very convenient method this of ſolving difficulties! And it is by ſuch improbable means theſe high authorities arrive at concluſions, quite oppoſite to ſenſe and reaſon: and to all alphabetical ſyſtems ancient or modern! Indeed, Sir H. Rawlinſon himſelf ſeems to be aware of this; for he ſays:—"The anomaly which cannot fail at firſt to attract the attention and excite the aſtoniſhment of Orientaliſts is, that whilſt all the Semitic alphabetical ſyſtems with which we are acquainted are diſtinguiſhed for their rigour and compactneſs, the primitive lapidary writing of the ſame races, occupying the ſame ſeats, ſhould be conſtructed on a ſcale of ſuch extraordinary amplitude and laxity." It would indeed be an extraordinary thing if it were ſo. It is evident from the writings of theſe gentlemen that they are dubious as to the truth of their own theory. Mr. Layard ſays:—"From our preſent *limited knowledge of the character* uſed in the inſcriptions, it would be hazardous to aſſign any poſitive date to the Palaces, or to aſcribe their erection *to any monarch;* although a conjecture may be allowed, we can come to no poſitive concluſion upon the ſubject—*more progreſs is required in deciphering the character*." And accordingly this ſelf-evident uncertainty muſt extend itſelf to the profeſſed interpretations of the language by means of their alphabet! But to proceed. "Our readers will ſee on what foundation reſt the hiſtorical diſcoveries; the words without ſounds (ideographs) we muſt either denounce as a *monſtrous doctrine*, expoſing diſtinctly that the reading or decipherment is yet in its infancy, or the want of a definite language, the only ground on which this *ſtartling theory* can be accepted for a moment."—(Pote's "Nineveh.") Again:—"The recoveries are too few, the developments conſequently too incomplete in themſelves,

unfortunately, to ſatisfy the importunities of knowledge; a mythic form or monſtrous combination, the figured veil of an unknown rite or myſtic ceremonial, conceals the features that curioſity aſks learning to trace in their truth. The world gazes on the disjected members and foſſil bones of Aſſyrian antiquity, and calls vainly for ſcience to array the ſcattered fragments into ſhape, and warm them into expreſſion with the magic arts of divination. The ſhade has been evoked from its tomb; but where is the charm that ſhall compel its voice to reveal the buried ſecrets of the paſt? If the original ſyſtem is incomplete and contradictory IT CANNOT ALL BE TRUE."—*Ibid.*

"But if a new principle, while it ſolves all the difficulties of the conſequences, reconciles and explains alſo all the contradictions we fancy or find in the original writers,—if, in fact, it arranges and ſimplifies all that we poſſeſs or can obtain of myth, tradition, or hiſtory, and can combine theſe into a general and, indeed, univerſal ſyſtem, concordant with and even eſtabliſhing ſome earlier portions of Holy Writ, we muſt perforce give it credence. This effort of reaſon will be duly recompenſed: for ſhe will then poſſeſs a calculus for every problem of antiquity; and all that has hitherto lain unknown or obſcure in the general hiſtory of the world will combine into a ſingle channel, clear, bright, obvious, and demonſtrative to the leaſt reflective mind, while courting the ſterneſt ſcrutiny of the wideſt reſearch."—*Ibid.* "The great feats of interpretation which ſuch a man as Sir H. Rawlinſon has accompliſhed ſhould not be ſuffered *to blind us to the fact* that our materials for Aſſyrian hiſtory, even now, after a partial elucidation of ſuch inſcriptions as have been found, are extremely limited and fragmentary, and in their preſent ſtate convey *little that is poſitive in its reſults*, at leaſt ſo far as chronological narrative is concerned. The ſyſtem of Aſſyrian writing is extremely obſcure, and the language which it records is only partially intelligible through the imperfect key of the Behuſtan inſcriptions."—BONORMI'S "Nineveh and her Palaces."

And what has been already ſaid will apply equally to the ſyſtem of Dr. Hinckes, Mr. Fox Talbot, and others, who work on the ſame principle. Bunſen, in ſpeaking of the ſyſtem of Hinckes, ſays:—"In one word, ſuch a ſyſtem may be admitted as one means of ſubjective *gueſſing;* but Dr. Hinckes will not expect that it ſhould be recognized as a ſcientific method. The reſults of his own ingenious gueſſes have indeed *conſiderably varied*, and I believe few of them which were not already arrived at by Rawlinſon will be found to be concluſive." Thus we ſee, from the foregoing extracts, that what has been done hitherto in the way of elucidating thoſe dark and myſterious writings is extremely doubtful and unſatisfactory. In fact, I mean to ſay *moſt emphatically* that from the ſyſtem hitherto adopted by Sir H. Rawlinſon in his cuneiform tranſlations, *not one ſentence*, neither *one name*, can he *authenticate* in the *whole of his renderings*. This I ſhall be able to prove in the courſe of this work (if I have not done ſo already). He may make ſome lucky gueſſes now and then by means of his ideographs, polyphones, and homophones; but ſtrip him of theſe auxiliaries, and what becomes of his ſyſtem—vaniſhed like the "baſeleſs fabric of a viſion." Showing that ſome new principle is wanted, at once ſimple, clear, and ſelf-evident.

CHAPTER VIII.

VARIOUS TRANSLATIONS.

No Apology for the Contents of this Chapter—Author's Motive for Writing—"Brandis" on the Aſſyrian Inſcriptions and Mode of Decipherment—Rawlinſon's "I am Darius"—Author's Tranſlation—Forſter's Tranſlation of the ſame—Rawlinſon's "Phraortes" Author's Tranſlation—Queries reſpecting his Alphabet—Inconſiſtencies and Errors in Rawlinſon's Tranſlation of the Black Marble Obeliſk.

I DO not think it neceſſary to make any apology for the contents of this chapter, for the various works that have been written upon this occult ſubject are now before the world, and have become public property, and are therefore open to fair criticiſm. The ſubject, beſides, is of too much importance to require an apology from me for ſpeaking plainly my thoughts on the ſubject. The world has been, in my opinion, impoſed upon by the rank and talent of literary men, who have confidently put forth ſtatements on this ſubject calculated to ſap the very foundations of Biblical truth,—ſtatements founded only on *baſeleſs conjecture*.[1] Theſe pages have not been written for the mere ſake of diſſenſion, but from a ſincere love of truth;—not from love of antagoniſm, but to correct error.

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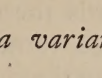
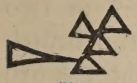
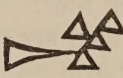
[1] Look at the paper read by Sir H. Rawlinſon on the ſite of the Terreſtrial Paradiſe, at a recent meeting of the Britiſh Aſſociation, 1870, where Sir H. R. repudiates the authority of Scripture and gives us his own *ſceptical diſtortion* of the Garden of Eden.

This work has been written at leiſure moments, not with any pecuniary motive, but with a ſincere and fervent hope that it may meet the eye and awaken the zeal of Oriental ſcholars, and induce them to give this new theory a fair and candid trial. If it ſhall happen to be accepted, "*Palmam qui meruit ferat;*" but, in any caſe, it has been carried on to completion with much patient ſtudy, and with the ſincere prayer that it may tend to the further elucidation and confirmation of the Holy Scriptures.

I ſhall now proceed to give the opinions of ſeveral learned men on the ſchemes of interpretation adopted in the works of Rawlinſon and others. And firſt, Brandis, in his work on "Aſſyrian Decipherment," ſays:—"In the remains of the Babylonian text of the Behuſtan inſcriptions, which have unfortunately ſuffered from time and weather, we have about 160 different characters. Rawlinſon gives a liſt of 246 arrow-headed forms, which he has found partly in Aſſyrian and partly in Babylonian records. It is certain that this number might be increaſed (*ad infinitum*) by a compariſon of all the Ninevite inſcriptions. This variety becomes ſtill greater in conſequence of the multitude of variations in which theſe characters appear in the different inſcriptions. If after ages might commiſſerate the Babylonians and Aſſyrians for being obliged to uſe this multitude (as it would ſeem) of arbitrary forms, this pity muſt give place to *ſpeechleſs aſtoniſhment* at the declaration of ſuch men as Rawlinſon and Hinckes, "*That the ſcholars of Meſopotamia may have uſed perhaps a fourth part of thoſe figures for ſeveral ſounds entirely different from each other.*" Let us endeavour to account for the multitude of letters in the Rawlinſonian alphabet. It is evident that after his firſt aſſumption that certain groups formed the name of *Darywuſh* (Darius), taking thoſe ſeven groups for the foundation of his gigantic ſtructure of the Aſſyrian alphabet, he went on; but as he proceeded new and ever varying groups met his eye, which rendered it neceſſary for them to be claſſified. So when he met with two groups ſimilar in form, but differing only in a ſmall element which he

called a *non-eſſential*, he claſſed them as of the ſame meaning, or *one a variant of the other*, as, 1.  mu.  mu. 2. Rawlinſon's ſyſtem, but according to the primitive ſyſtem, every element is a letter, as:— 1. 2. 3. 1. 2. 3. ARTS, 'the Earth, or ground,' and 1. 2. 3.  LRTS, 'to break, ſmaſh or craſh,' &c., two words of very different meaning. In ſtrict analogy with our Engliſh words Hat and Hate, Fat and Fate, Mat and Mate, words very much alike in ſound and orthography, but very different in meaning through a little character at the end of each ſecond word, which they call in Aſſyrian *non-eſſentials*, but with the primitive ſyſtem *moſt eſſential*. As he proceeded with his inveſtigations he kept adding to his alphabet and variants, and claſſifying them under various *ſuſpicious* names, ſuch as variants, determinatives, polyphones, homophones and ideographs; ſtill as he proceeded he found the variety of groups ſo numerous that he was obliged *to invent* a language and alphabet that *never exiſted*, which he called 'The *Accadian*.' And if he ſhould continue his erroneous ſyſtem there is every probability that the variety of groups will *double the number;* for example, if we take a number of groups of letters in our native tongue (a *word* is a group of letters) on any ſimple ſubject, ſuch as 'Formerly there exiſted a favourite tradition among the inhabitants of Red Lion Square and its vicinity, that the body of Oliver Cromwell was buried in the centre of their ſquare, beneath an obeliſk which ſtood there till within a few years. The likelihood of ſuch a fact ſtrikes us, at firſt thought, as improbable enough, and yet, on conſideration, we are inclined to think that beneath this ſpot not improbably moulder'

= 70 words; now we will take 70 words on another ſubject, and ſee how many words there are in it that are not in the firſt. 'The iambic tetrameter catalectic is almoſt peculiar to the comic writers; it differs in two reſpects from the comic ſenarius,—1ſt, that the fourth foot muſt be an iambus or tribrach; 2nd, That the 6th foot even admits of an anapæſt. But the 7th foot muſt be an iambus, except in the caſe of a proper name, when the anapæſt is allowed; which licenſe is alſo conceded to the fourth foot.' There are 62 words in this laſt paragraph which are not in the firſt, making a total of 132 words or groups. Again, if we take another paragraph of 69 words from Phyſiological Botany—'To which belongs all that concerns the hiſtory of vegetable life, from the moment when the vital principle is imparted to the ſeed, and the plant firſt breaks its ſhell to the period of death: explaining the functions which the various organs are deſtined to perform; the changes they undergo, in health or ſickneſs, and under all the influences exerciſed by climate, ſeaſons, accident, or the art of man.' In this 3rd paragraph there are 42 words that are not in the firſt or ſecond = 174 different groups of elements or letters, and if we went on through all the *ologies* and *tions*, the number would be *legion*. We read that Sir H. C. Rawlinſon, in the courſe of his explorations, came acroſs a royal library of terra-cotta tablets, on which were written treatiſes of all the arts and ſciences; if ſo, it will take him *ages* to arrange them into different languages (like the Accadian) and form alphabets for each. If ſuch variations can be demonſtrated, our efforts to decipher them muſt certainly be in vain, and we ſhall be obliged not merely to wonder at the boldneſs of the Aſſyrians in daring to tolerate them, but more at their ability to read their own writing. Next, ſo long as the phonetic value of the ſigns was adhered to, a ſeries of words reſiſted all attempts to bring them into connection with any known language; and, finally, the great variety of variations in the names of the Aſſyrian kings, and in ſeveral other proper names,

appeared to confirm his hypotheſis. Once in poſſeſſion of ſuch a principle, *it was natural that the work of deciphering ſhould go rapidly forwards, no difficulty was ſo great as not to be, in this manner, eaſily ſolved.* A ſtriking inſtance is furniſhed us in the treatment of the name of a king, who ſtyles himſelf '*Ruler of Aſſyria*' and ſon of Sennacherib, who conſequently can be no other than Aſſarhaddon. The firſt ſign agrees with this, being the ſign at Behuſtan to expreſs the land of Aſſyria; and in the Ninevite inſcriptions both this and the god Aſſar. But the laſt of the three characters which compoſe the name is the ſame as the firſt. From this difficulty Hinckes eaſily eſcapes. 'The initial character is to read *Aſſar*, but in the end of the name perhaps Don!' *Credat Judæus Apella.* Happily we are able to ſhow that no ſuch violence was neceſſary, for the full name of the Aſſyrian was Aſſar-don-Aſſar, *i.e.*, Aſſar, Lord of Aſſyria, and the abbreviated form was in uſe only among the people. Be this as it may, *the thing is ſo utterly incredible as to render any other mode of ſolving difficulties preferable to this.* Neither hieroglyphics nor alphabetic writing furniſhes the leaſt analogy to ſuch *lawleſſneſs.* Nor is the manner in which Rawlinſon ſeeks to explain the origin of the alleged polythong at all ſatisfactory. We may admit, without ſcruple, that the cuneiform writing was originally derived from the hieroglyphic, although the phonetic part of the letter muſt have been at the time conſiderably developed, becauſe in no other way can the uſe of generic ſigns before the names of perſons, countries, rivers and the like be accounted for; but that, in Meſopotamia, the figure of an object was employed for all its various names is oppoſed to all probability. Even in Egypt each figure retained always its diſtinct phonetic value; and where, as a generic ſign, it appears to have loſt this property, it was not pronounced. Accordingly, we believe that in a large number of ARROW GROUPS A DEFINITE CONVENTIONAL LAW OF FORMATION MAY BE TRACED. If this diſcovery be verified, it runs *directly counter, it is plain, to that theory.*

Finally, our diſtruſt of this lawleſſneſs is ſtill more increaſed by the fact that ſo many important parts of the Ninevite inſcriptions can be deciphered without aſſigning to the individual cuneiform characters more than *one ſound* which each has been proved to repreſent." Can anything be more prophetic of the theory ſhown in this work? One would almoſt imagine that M. Brandis had been gifted with the power of foreknowledge.

Secondly, in a letter from Mr. Fox Talbot, inſerted in the "Journal of Sacred Literature," and in which he defends the Rawlinſonian ſyſtem, he ſays:—"There exiſts at the ſame time in the minds of many a very conſiderable degree of doubt and heſitation with reſpect to the reality of the alleged diſcoveries. This ſcepticiſm does not apply to the details merely, but extends to the very root and foundation of the whole ſyſtem. Indeed, ſome writers have not heſitated to come forward in print and boldly aver their belief *that the whole thing is a deluſion*, and that Sir H. Rawlinſon and Dr. Hinckes have completely deceived, firſt themſelves and then the world, with regard to a long ſeries of ſtatements of the higheſt hiſtorical and literary importance which they have confidently and repeatedly put forward." And I would aſk, can any one who has entered thoughtfully into the works of Sir H. Rawlinſon, and has ſeen the numberleſs errors, inconſiſtencies, and arbitrary ſtrainings he has had recourſe to in his tranſlations, refuſe to join in the ſentiments juſt expreſſed? Rawlinſon attempts his Behuſtan tranſlations by means of an alphabet compoſed of the joint diſcoveries of Grotefend and other German and French ſcholars, who, with himſelf, have formed an alphabet of thirty-nine letters, and with what he calls a "disjunctive ſign"—making a total of forty characters, beſides a great number of variants. Each of theſe characters (as I have ſaid before) is compoſed of from two to five elements; but not *one* of the various groups of elements is anything ſimilar in figure to any ancient or modern letter; conſequently a Rawlinſonian letter

forms a primitive word, as I have ſhown by examples in a former part of this work. (The brick and glaſs vaſe.)

Believing that at one period of time there was only one cuneatic alphabet in uſe all over the Eaſt, and that the Perſians were the laſt to uſe it, I reſolved to teſt my alphabet by means of theſe writings. The beginning of the inſcription, according to Rawlinſon, is "*Adam Darywuſh*"—*I am Darius.* Now, the firſt letter in this ſhort ſentence, in Rawlinſon's alphabet (Plate VIII.) is compoſed of four elements—one horizontal over three vertical wedges (Plate VI., fig. 8,) forming Rawlinſon's A, but the primitive LM (*vide* Tablet of Alphabets) or *Lam* (meaning in Perſian "mercy, forgiveneſs, tranquillity, and reſt.") The ſecond group with two vertical wedges (fig. 9,) Rawlinſon's D, and the primitive LN or Lan (in Perſian an emphatic negative, "No! it ſhall not be that," "certainly never.") The third letter, A, is ſupplied. The fourth letter is compoſed of one ſhort horizontal wedge and three vertical ones (two long and one ſhort,) forming Rawlinſon's M (fig. 10,) primitive A, ou i ou (Perſian Awi, ſingular, "he, ſhe, it;" plural, Awiou, "they.") Collectively—Rawlinſon's "I AM;" primitive, "They ſhall not (find) mercy." D, A, ſame as before. The ſixth letter, Rawlinſon's R, is compoſed of three horizontal wedges (two long and one ſhort) and one long vertical wedge, forming the primitive LALU (Perſian, "a long, dark night, or time of affliction and ſorrow:" Hebrew, LILI, לילי, "night.") The ſeventh letter (fig. 14) is Rawlinſon's Y, but the primitive Yaja, ("fooliſh words, vain, vagabond, or fooliſh fellow that knows not what he does,") uſed in this inſtance as "fooliſh." The eighth letter, (fig. 15,) compoſed of five elements, forms Rawlinſon's W, primitive *Aoul* (Perſian *Awl*, "race, offſpring, poſterity, progeny, deſcendants," &c.) and "*Al*" the article, equal to *Awlal* "the race" (and this form uſed only when the race or family is *noble.*) The ninth

letter, (fig. 16,) Rawlinſon's U, primitive *Gan*, or, which is the ſame in Perſian, *Jan* ("life, ſoul, mind, vital ſpirit, ſelf, wind, the mouth," &c.) The tenth and laſt letter is compoſed of three elements, (fig. 17,) forming Rawlinſon's SH, but the primitive *Lgg*, or *Lkk* (Perſian, "impriſonment, pain, trouble, ſorrow," &c.) Therefore the tranſlation by means of the primitive alphabet will read thus:—"They ſhall not (find) mercy nor reſt (during) a long time of adverſity, the fooliſh race, (but) impriſonment for life." This appears to be the middle of a ſpeech, or an addreſs to certain individuals, and the very attitude of the king (as repreſented on the Behuſtan rock, with his hand uplifted to the priſoners before him) is indicative of the fact. And the word *Awlal*, ("the race,") which is only applied to noblemen, is in the right place, if the priſoners are the nobles that conſpired againſt the throne and life of Darius. It will not be out of place here to notice *the* (to ſay the leaſt of it) *very curious* tranſlation, by the Rev. C. Forſter, of the ſame ten groups treated of above:—"*A cut ſhort man engraving many captives faſtened by a ſingle rope, by cutting and ſtriking with a mallet.*" I ſhall let the reader judge between the three tranſlations; the latter is certainly beneath criticiſm.

Encouraged by my apparent ſucceſs with the above ten groups, I determined to teſt another ſmall inſcription from the Behuſtan rock. I ſelected the inſcription cut upon the dreſs of the third ſtanding figure to the right of the king, and continued on the rock beſide it. Rawlinſon ſays that theſe inſcriptions are in *almoſt every inſtance triliteral;* but, in the inſtance before us, there are only *three* words that are triliteral, and he is obliged to ſupply one to each to make ſenſe of it. In the whole inſcription he ſupplies *thirty-four letters*, making a total of 105, whereas in the original (according to his own alphabet) there are only ſeventy-one, viz.:—Iym frwrtiſh adhurujhiy awtha athh adm khſhthrit amiy uwkhſhtrhy tumaya adm khſhaythiy amiy madiy." "This Phraortes was an impoſtor. He thus declared, I am Xathrites, of

the race of Cyaxares; I am king of Media."[1] In giving the following tranſlation, I have nothing to ſay in its favour; it was thrown off as I found it, nearly *verbatim*, without any labour or ſtudy; but I muſt ſay, it ſeems a remarkable coincidence that it ſhould give forth juſt ſuch language as we might naturally expect from a diſappointed and unſucceſsful conſpirator:—"Behold I Yaja[2] in captivity and misfortune, governing well the province through a long troublous time; I ſaw not affliction; a babbling, miſchievous ſpirit flew from province to province, inflaming the mind; vainly I adminiſtered juſtice and mercy, deſiring tranquillity and reſt; malice grew triumphant (literally, *fat*). Lo! mercy I never expect—our land in trouble, our water in affliction, (and) I in odour and tranquillity like a ſtagnant pool. I am Yaja. The ſpirit of the king and his race is ſorrow, trouble, the eſſence of misfortune. To increaſe in proſperity is vanity; (I) deſire life; forgiveneſs is not to be expected; no mercy will ever be ſhown to us; our land in trouble, forgiveneſs in vain, and I in fetters, it is folly to expect mercy; *the die is caſt*. I am Yaja! Lo! forgiveneſs will never be. I am Yaja."

Such is the reſult of my experimental teſt of Rawlinſon's firſt ten groups of Perſian cuneiform, and of ſeventy-one groups cut on the dreſs of Rawlinſon's Phraortes, by means of the primitive alphabet. Concluding this part of the ſubject, with reſpect to the Behuſtan alphabet, I may aſk for an anſwer to be given to the following queries:—1ſt. What occaſion is there for two g's, three k's, two h's, and two r's in his alphabet? 2ndly. In his tranſlation, why ſupply Dh for D, and Mu for M; and in the forty-firſt letter, why uſe K for kh? 3rdly. Why ſupply five letters in the ninth

[1] Sir H. Rawlinſon ſays "that the language of Herodotus is in full agreement with that of the Behuſtan inſcriptions." I think this ſhould be reverſed, viz., "the language of Rawlinſon is *in full agreement with that of Herodotus*."

[2] The Perſian word "Yaja" is ſynonymous with "fool." "I am Yaja," i.e. "*I am a fool*."

word; and laſtly, why is he not content with his own alphabet? Why uſe one of Laſſen's letters in two inſtances in this ſhort inſcription? Rawlinſon ſays he follows the text of 1839. I aſk, whoſe text? His own is dated 1844. If he means Laſſen's, that text from 1839 to 1844 differs very materially, as widely as A and Q, J and Z, and SH and R. (*Vide* Rawlinſon's Alphabet.) How very neceſſary it is he ſhould recollect every ſtep taken in this important inquiry!

But let us return and look a little further into Rawlinſon's tranſlation of the Black Marble Obeliſk, commenced in the preceding chapter. As I have ſaid before, he attempts the tranſlation by means of his ſelf-acknowledged *imperfect Behuſtan key* of forty letters, which we have juſt ſpoken of. Any one at all acquainted with the various cuneiform inſcriptions from Perſepolis, Behuſtan, Nakſhi-Ruſtam, Nineveh, and Babylon, muſt have obſerved that there is a marked difference in the combination of the various groups of elements or wedges, and that the ſyſtem of Rawlinſon, in making an individual group of ſuch elements in the Perſian language a letter, cannot hold good with ſimilar groups of Nineveh or Babylonia, which belonged to a much earlier age and nation. To illuſtrate this: we know that the Engliſh, French, and Latin languages are compoſed of the ſame elemental ſigns or letters, but to produce a word of the ſame meaning they enter into different combinations. For inſtance, if I take a group of elemental characters, or one word in Engliſh, Dog; another group or word of the ſame meaning in French, Chien; and another in Latin, Canis; theſe would be all different combinations, yet preciſely one meaning. But if I adopt the Rawlinſonian *imperfect ſyſtem*, and apply the Engliſh group, Dog, to a correſponding group in French, the neareſt approach to it would be Doge, with the addition of what I imagine Rawlinſon would call a *non-eſſential*. Now, would it be right to ſay that it had the ſame meaning, viz. that a Doge is a Dog, becauſe the groups are ſimilar in form? Again, if I apply the

ſame group, Dog, to the Latin language, the neareſt combination to it would be Dogma, with *two non-eſſentials*. Once more, if I apply the French group Chien to the Latin I ſhould have Chia—"a fig of delicious quality." Would it be proper to ſay the two words meant the ſame thing? Yet the Aſſyrian philologiſts are ſtill farther afield in their variants of the ſame letter. (Look at figures 5 and 6, Plate VI., which Sir H. Rawlinſon tells us have the ſame meaning, *i. e. Sut;* it will be obſerved that figure 5 is the primitive S, conſequently in that light it ſtands for Sut. But as for figure 6, what proceſs or what authority he has for ſtating that 6 has the ſame meaning as 5, is beyond my powers of imagination.) The philologiſts have formed alphabets differing greatly in number of ſigns. One has forty, another eighty, another ninety. Then Sir Henry's Aſſyrian alphabet is compoſed of three hundred letters or ſigns, with five hundred variants, and of which they can give no certain account as to the phonetic power of each letter. Neither does Sir Henry think it of any conſequence. They apply this imaginary alphabet to a language that had exiſted between two and three thouſand years earlier, and which has ſcarcely any or but few correſponding groups to their alphabet. Is it any wonder they are full of doubt, uncertainty, and error? If we compare the Perſian groups which forms Rawlinſon's alphabet with the groups on the Black Marble Obeliſk, we ſhall find only *ſeven groups*, or letters, that will at all correſpond, viz., K, KH, Q, T, F, B, and H; and if we take the various groups of which the Rawlinſonian alphabet is formed, and teſt them by the primitive, we ſhall find that each individual Rawlinſonian letter has either a Perſian, Arabic, or Hebrew meaning attached to each ſeparate group, as has been noticed before; proving, as I think, beyond doubt, that one alphabet was common all over the Eaſt, as, in modern days, one alphabet for Engliſh, French, Spaniſh, Latin, &c., &c. But before we proceed with the Black Marble Obeliſk, let us look a little at the remarkable anachroniſms, inconſiſtencies, and contradictions reſpecting this monu-

ment perpetrated by the Muſeum authorities, Sir H. Rawlinſon and others. 1ſt. Printed by order of the Truſtees of the Britiſh Muſeum. Black Marble Obeliſk:—according to Sir H. Rawlinſon and Dr. Hinckes, it contains the annals of the reign of *Selima Riſh*, who ſucceeded his father *Sardanapalus* the Great, B. C. 902. The bas-reliefs illuſtrate the offerings and preſentations to the King by his numerous tributaries, and the inſcriptions record the names of the donors, amongſt whom are *Jehu*, of the Houſe of Omri, the Iſraelitiſh King, and *Hazael*, the contemporary King of Syria.—Who is Selima Riſh? Is he the ſame individual as Sir H. Rawlinſon calls elſewhere Temen Bar, ſon of Sardanapalus? If ſo, this king (Temen Bar) did not reign until B. C. 647, conſequently there is a diſcrepancy of 255 years. Neither will the reign of Jehu, the King of Iſrael, at all agree with the reign of Selima Riſh, leaving alone the *fact* that Jehu was never ſubject to tribute by *any Aſſyrian king*. 2nd. Profeſſor Rawlinſon, in his "Five Ancient Monarchies," vol. ii. page 367, ſays:—"The monument of *Shalmanezer II.*, which has attracted moſt attention in this country, is an object of *black marble*, diſcovered in a proſtrate poſition, under the débris which covered up *Shalmanezer's* palace. It contained bas-reliefs in twenty compartments, five on each of its four ſides, and the ſpace above, between and below them, being covered with cuneiform writing, ſharply inſcribed in a minute character." There cannot be a doubt but that both objects mentioned above *are the ſame*, but the Profeſſor attributes the monument to Shalmanezer II., who flouriſhed from B. C. 859 to B. C. 824, a period of thirty-five years. The Profeſſor alſo ſtates, in page 365, "that the figures repreſent *Jews* bringing tribute to Shalmanezer, and that it repreſents the chief ambaſſador of the Iſraelites proſtrating himſelf before the king (Shalmanezer). In contradiction to which,[1] Sir H. Rawlinſon ſays:—"Theſe epigraphs contain a ſort of *regiſter* of the

[1] "Royal Aſiatic Journal," vol. xii. page 430.

tribute ſent in by *five different nations* to the Aſſyrian king (Temen Bar). The firſt epigraph records the receipt of the tribute from *Shehua of Ladſam.*" Again, the Profeſſor ſtates that "*Jehu* ſent tribute to Shalmanezer." How can this be? Shalmanezer II. commenced his reign about the ſame year that Jehu died, viz. B. C. 859. Shalmanezer III. reigned eighty-nine years after Jehu, and Shalmanezer IV. the conqueror of Samaria, 138 years ſubſequent to the death of Jehu, conſequently Jehu could not have brought tribute to any of the Shalmanezers. Again, what Sir H. Rawlinſon calls "The Nimroud Monument," contains the annals of the *Son of Ninus*, and according to his account it contains about fifteen royal names. He built the centre Palace of Nimroud and raiſed the obeliſk, now in the Britiſh Muſeum, inſcribing upon it the principal events of his reign; he was a great conqueror, and ſubdued many diſtant nations. The names of the ſubject kings *are duly recorded on the obeliſk*, in ſome inſtances with ſculptured repreſentations of the various objects ſent. Amongſt thoſe kings was one whoſe name reads *Jehu*, the ſon of Kunvri (Omri) and who has been *identified* by Sir H. Rawlinſon with *Jehu, King of Iſrael.* Can anything be more *prepoſterous?*—here are two accounts by the ſame writer, of the ſame object, as different and oppoſite to each other as two accounts can be. A gap of time of more than eleven centuries muſt be bridged over before we can bring theſe two contradictory ſtatements into contact at all, for the Son of Ninus flouriſhed B. C. 2000, and Jehu 880. Can any dependence be placed on ſuch conflicting ſtatements? But again, to proceed with the Black Marble Obeliſk, Rawlinſon ſays that "the inſcription on it opens with an invocation to the Aſſyrian gods," and here he makes the remarkable confeſſion, "I cannot follow the ſenſe of the whole invocation, which takes up fourteen lines of writing; but *I think* I perceive the following names."[1] Then follows

[1] "The god Aſſarac, the Great Lord, King of all the great gods; Ani,

a list of names taken from the Assyrian mythology, most of which, he candidly tells us subsequently, "*are very doubtful indeed.*" But why cannot he follow the sense? He has given us twenty-six lines of cuneatic groups forming this invocation, all in clear, well-defined characters, (of which I can make intelligible sense,) and subsequently he gives us page after page of letter-press—descriptive of battles and sieges, and prisoners taken; of thousands upon thousands slain; cities pillaged and burnt, &c., &c., and yet he cannot follow the sense of the opening invocation! The fact is, there are some very peculiar and complicated groups in the first twenty-six lines which he cannot find in any other inscription, (and which I find to be names of individuals,) showing the probability of their being distinctive appellatives of certain individuals who, having distinguished themselves during the reign of the Obelisk king, passed away, and we hear of them no more; just as in modern days we do not find the names of Marlborough, Walpole, or Pitt in the annals of William the Fourth. One of those names is the conjectural distinctive epithet already noticed, (Auszits,) and many others, as "Bitzaallini, Achligrou, Ligirr, and Gillirri the supreme king;" if Rawlinson cannot make sense of those groups, of what use, I ask, is his alphabet of 300 letters and 500 variants? He then goes on to detail the annals of his ideographical Temen Bar, Selima Rish, Ninus, and lastly Shalmaneser, year by year.

But before we proceed any farther, I would notice that Rawlinson's translation of *the second year*, are the 1st, 2nd, 3rd, and 4th groups in an horizontal direction to the right (Plate 9); "on *the second year of my*" (crossing the Euphrates); the character for "*an*," is , A according to the *primitive*, but on the original it is L, but Sir H. R. makes them synonymous. With my system the first character, the L, will be

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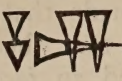
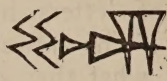
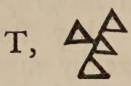
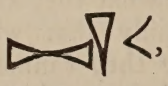
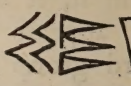
the king; Nit, the powerful, and Artenk, the supreme god of the provinces; Belt, is the protector, the mother of the gods."

the *right thing in the right* place "*of*" *the ſecond*, in my caſe (*year*) ſuppoſed, but with Rawlinſon, the ſecond group from the numeral W. (2) will be "*year.*" I aſked Mr. G. Smith (who tranſcribes for Sir H.) by what combination of letters he made that particular group to be "*year;*" he anſwered that there were no letters in it, it was what they called an *ideograph;* ſo that it appears plainly that wherever they find an awkward group that they cannot analyze by means of their 300 letters and 500 variants, they give it a meaning to ſuit their own purpoſe, and call it an "*ideograph,*" but with my ſimple ſyſtem it reſolves itſelf into the name of an individual king, viz. A, A, L, F, R, R, Aalfarr, of whom I have ſpoken before.

I paſs over many minor errors until I come to the tenth year, the tranſactions of which are repreſented by two lines of groups, containing, according to his ſyſtem, fifty-four letters. Now, the names of Darius and Sargon are compoſed of ſeven groups each, and if we allow four groups to be the average of a word, we ſhall not have quite fourteen words to record the events of the tenth year, which would give but a very brief account of the year's tranſactions,—too ſhort, indeed, for Sir H. Rawlinſon, for he has given us *twelve lines of letter-preſs* for the year's annals, containing 120 words! Can there be any truth, I aſk again, in ſuch tranſlations? Again, the eleventh year has two and a-half lines of cuneatic writing, containing eighty-two letters or about twenty words; not very prolific in events, but Sir Henry makes up for it by giving us ſeventeen and a-half lines of letter-preſs, containing at leaſt 175 words! Where does it all come from? And then, in contraſt with the two laſt-mentioned caſes; in the annals of the twenty-fifth year there are ſixteen lines of cuneatic character, and to deſcribe them, we have only ſeven and a-half of letter-preſs. This, of courſe, is more in accordance with his own ſyſtem; but if two and a-half lines of characters cannot be deſcribed with leſs than one hundred and ſeventy-five

words, it follows that we must have upwards of *eleven hundred* for the sixteen lines, instead of the *one hundred and seventy-five* words which he has given us. Once more, he says that "the name of the Euphrates is written  , or  , or optionally, with a final T,  , or  , or  , and each of these forms must, *I think*, be sounded Berat or Perat." But in *no one instance* out of nine, is either of the above five groups to be found in the place he has assigned for them. In the twenty-first year he has, "the twentieth time I crossed the Euphrates." That might be, he might have missed a year. And in the twenty-four years he says "I crossed the river *Zab*," and he has given us precisely the same groups for *Zab*, as he has all through for *Euphrates*. What answer can be given to these glaring inconsistencies; leaving alone the *extreme absurdity* of supposing a king to keep a register of the number of times he crossed a river in the immediate *vicinity of his home?* What would be said of our beloved Queen, or any other of our English monarchs, who kept an account of the number of times they crossed the river Thames, in their journeys to and from Windsor to London?—we should think them more fit for Bedlam or Hanwell, than to govern a civilized people. I will give the reply in his own words:—"I do not affect to consider my reading of the obelisk inscription in the light of a critical translation; whenever, indeed, I have met with a passage of any particular obscurity *I have omitted it:*" (this accounts for his omitting the invocation;) "and the interpretation even which I have given of many of the standard expressions *is almost conjectural.*" The following words will show the *confidence* with which he views his own translation of the events contained in the inscription on the Black Marble Obelisk. He says:—"Of this register (of events) I will now accordingly undertake to give an explanation, merely premising that although considerable difficulty still attaches

to the pronunciation of the proper names, and although the meaning of particular paſſages *is ſtill unknown to me,* I hold the accurate aſcertainment of the general purport of the legend to be no more ſubject to controverſy than my decipherment of the Perſian Behuſtan inſcriptions." Very poſſible! but ſtill they are very doubtful. Then follow his conjectures reſpecting the epigraphs,—which I regret I cannot follow, not having a knowledge of his alphabet or of the variants; but this I know, that in the fourth epigraph he ſtates that the tribute is that of "*Sut—pal—adan.*" There is not any group (that he has previouſly ſtated) that ſtands for "*Sut,*" in the whole epigraph; there are many "*Pals,*" (ſee Plate IV. fig. 1,) but not one "*Adan*" in the epigraph; of courſe the variants will be brought in to ſupply their place. But what can be ſaid of ſuch a ſyſtem, where the interpreters can pick and chooſe from a lot of eight hundred and make juſt what they pleaſe? But before I go any further I muſt ſtate, that in comparing the inſcriptions in the authorized copy publiſhed by the Truſtees of the Britiſh Muſeum, with the original monument in the Nimroud Gallery, Britiſh Muſeum, in the firſt forty lines there are no leſs than *one hundred and forty-four errors* in the tranſcription, beſides an interpolation of ſome three or four groups, rendering the folio volume of inſcriptions which has been ſent to all parts of the world of *no more value* than *waſte paper.* And this I am ready *to confirm* before any number of gentlemen as a committee.

Again, ſpeaking of the various articles which compoſe the five tributary offerings, he ſays:—"Gold, ſilver, pearls and gems, ebony and ivory, may be made out with more or leſs accuracy, but *I cannot conjecture* (*wonderful!*) the nature of many of the offerings; camels I find under the deſignation of '*beaſts of the deſert with the double back.*'" Why, according to his own ſyſtem, this deſignation would occupy as much ſpace as is aſſigned for the whole epigraph, leaving no room for Forſter's "Honey-comb tripe, or paunches uncut;" or

for the elephant, monkeys, and other animals, which are to be ſeen with the camels. Is it at all probable or reaſonable to ſuppoſe that the ancients, who were obliged to record the annals of their kings and their literature upon ſtones, would adopt ſuch a round-about way of naming an animal when one word would ſuffice? And that one word (according to the primitive alphabet) we have in each epigraph under where the camels are found, and no more בכן (BKN) the נ, N commuted for ר, R, which is quite legitimate בכר, BKR, "a young camel." Then, again, we have the word AKKG, which is near to the "capra ægagra," or Aſſyrian goat, which appears to be a favourite oblation to their gods, and as ſuch an acceptable offering or tribute; the exact figure is ſeen on Face B, behind the rhinoceros. And laſtly, there are ſeveral figures bearing bundles of wood (it muſt be precious wood to be brought as tribute to a king); and here we have the name of the moſt coſtly wood that was known in the Eaſt, אאלמן, AALMZ, the ז, Z, commuted for ג, G, to ſuit modern orthography—*the almug*. The word is ſeen in the left-hand corner of the fourth group of figures, Face D, and this almug wood was uſed for ornamentation in palaces, and for muſical inſtruments.

CHAPTER IX.

THE WINGED FIGURE.

Cylinder of Tiglath Pilezer—Fox Talbot's defence of Sir H. Rawlinſon —Author's anſwer to it—Great inconſiſtencies in the tranſlation, &c., &c.—Rawlinſon's confidence in his own works—Rawlinſon's anachroniſm requiring explanation—Author's tranſlation of the three Gradines of the Black Marble Obeliſk—Author's tranſlation from the winged figure—Concluſion.

LET us now look a little into the celebrated tranſlation from the ſuppoſed cylinder of Tiglath Pilezer. In ſupport of the theory of Sir H. Rawlinſon, Mr. Fox Talbot ſays:—"For ſeveral years, and almoſt from the firſt diſcovery of the Aſſyrian inſcriptions, two rival ſcholars have been ſeparately engaged in the work of interpretation, and ſome of the chief diſcoveries are due to their ſagacity; and each of them, far from acquieſcing indolently in the other's opinion, has always ſhown a diſpoſition to criticize and examine them narrowly. The reſult of their long and careful examination has, however, been a ſubſtantial agreement as to the nature, ſenſe, and meaning of the inſcriptions, the pronunciation of the words, and the almoſt complete revivification, as it were, of a long and totally forgotten language. An individual ſcholar might, perhaps, be led by his fancy in ſuch an inquiry; but it is quite impoſſible that two intelligent men inquiring independently ſhould agree reſpecting the ſyllabic value of one or two

hundred crabbed and complicated ſymbols, and a vaſt number of words formed out of ſuch ſyllables, and alſo as to the true intent and meaning of long hiſtoric ſtatements in thoſe phraſes of a nearly unknown language, if there were no real baſis of truth on which they had each ſeparately reared their edifice."

In anſwer to theſe ſtatements, I contend that there is nothing extraordinary in the apparent agreement of the Aſſyrian philologiſts (even ſuppoſing they *were* all agreed, which is far from being the caſe), when we know that they work with the ſame alphabet, but differ in ſome of their letters as they lean to ſome of the earlier ſyſtems of Grotefend, Burnouf, and Laſſen. Let us ſuppoſe a caſe:—A ſlab is found with an ancient Greek inſcription on it. A copy of the inſcription is ſent to a profeſſor of languages in each of the Engliſh univerſities for tranſlation. Should we be ſurpriſed, or think it anything remarkable, if there happened to be a general agreement in the tranſlations, when they all tranſlated by means of the ſame alphabet? There *might* be ſome trifling variations, but they would certainly agree in the main. But not ſo with this cylinder of Tiglath Pilezer. It is true that Meſſrs. Rawlinſon, Talbot and Oppert agree in the names of thirty-nine countries, or nearly ſo, with one or two doubtful exceptions; "*at the ſame time, however, it is to be remarked that this agreement is no doubt to be attributed to their having adopted the values propoſed previouſly by Rawlinſon and Hinckes.*" And here the agreement ends. Out of fifty-four paragraphs there are more than thirty that do *not*, and there are many *extraordinary variations* (euphemiſtically called "*ſtrange varieties*"), a few of which I ſhall enumerate. Thus, in the fourth paragraph, Rawlinſon ſays:—"Having committed to my hand their *valued and warlike ſervants.*" Of the ſame groups of characters Talbot makes, "I have graſped in battle their *mighty weapons in my hand.*" And the ſame groups Dr. Oppert renders, "*they ſpoke to me their language (that is), extenſive domination of the fore part of my*

ſhips." Is not this laſt quite unintelligible? Where is the agreement? Again, in the fifth paragraph, according to Rawlinſon, we have, "their *movables*, their wealth, and their valuables I plundered, to a countleſs amount." The ſame ſentence rendered by Talbot is: "their WOMAN, and their . . . and their . . . abundantly I carried off." Once more, in the thirty-ſixth paragraph Rawlinſon has, "Under the auſpices of my guardian deity *Hercules*, two ſoſs of *lions* fell before me, and 800 *lions*, in my chariots, in my exploratory journeys I laid low." (Why does he ſay "*two ſoſs?*" Why cannot he keep to the text, and ſay 120?) Of the ſame paſſage Mr. Fox Talbot makes, "In the *Ninev* my guardian deity, 120 *buffaloes* in the conflict of the chaſe on my lands, I ſlew, and 800 *of them* in my chariots, in encloſed parks I deſtroyed."[1] In another place Rawlinſon has "wild buffaloes," and Dr. Hinckes "wild elephants." Nimroud the mighty hunter muſt ſink into utter inſignificance after ſuch a royal ſportſman! Can it be poſſible that three gentlemen of ſuch acknowledged learning can really believe in their own ſyſtem, when ſuch palpable contradictions are to be found in their various tranſlations of the ſame paſſage? Nor is this all; they cannot even agree in the names of the gods. Thus, Rawlinſon has, in one inſtance, "The gods Hercules and Nergal," and Talbot has "The gods Niniv and Sidu." They agree in the name of the great Anu, the firſt of the ſacred Triad, but they all diſagree in the ſecond, for Rawlinſon has "Vul;" Talbot,

[1] Here we ſee that Rawlinſon and Fox Talbot are in direct oppoſition to each other; while Rawlinſon has ſlain "120 lions, and 800 lions in his chariots in his *exploratory journeys* I laid low," Fox Talbot has by means of his god Ninev 120 wild bulls or buffaloes, "in the conflict of the chaſe on my lands I ſlew, and 800 of them in my chariots in *encloſed parks* I deſtroyed." Now in Profeſſor Rawlinſon's "Five Ancient Monuments" (p. 133), he ſtates "the wild bull or buffaloe to be a rare animal, and only to be met with in the outlying diſtricts of the empire, on the borders of Syria, and in the country about Haran, and then in ſuch *ſmall numbers* as to imply that even there they were not very abundant."

"Yem;" Hinckes, "Iv;" and Oppert, "Ao." And laſtly, with reſpect to names, we have in the forty-fourth paragraph the following varying interpretations:—

Rawlinſon: "The beloved child of *Bazanpalakura.*"

Talbot: "The *fourth* deſcendant of *Ninivbaluſhat.*"

Oppert: "The *fifth* deſcendant of *Ninip-pal-ukin.*"[1]

Theſe are only a few out of a multitude of examples that could be cited, ſhowing indiſputably that their agreement in any caſe is purely conjectural. The two principal philologiſts, moreover, are at direct variance in the moſt eſſential points, the chronological and hiſtorical: for both Sir H. Rawlinſon and Dr. Hinckes ſtate that the principal events recorded upon the above-mentioned cylinder took place 1120 B.C., and yet there is no mention in Biblical hiſtory, or in Joſephus, of any Aſſyrian king invading the country of Judea at the time ſpecified in their tranſlation. The Bible is very clear upon this point (2 Kings xv. 27-29):—"In the fifty-ſecond year of Azariah, King of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, (and reigned) twenty years;" and twenty-ninth verſe: "In the days of Pekah, King of Iſrael, came Tiglath Pilezer, King of Aſſyria, and took Ijon, and Abel Beth Maachah, and Janoah, and Kedeſh, and Hazor, and Gilead and Galilee, all the land of Napthali, and carried them captive to Aſſyria." And this is ſtrongly corroborated by Joſephus (Book IX., chap. xi. ſec. 1.): "Now, this Pekah held the government twenty years, and proved a wicked man and a tranſgreſſor. But the King of Aſſyria, whoſe name was Tiglath Pilezer, when

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[1] Extract from a letter by Mrs. Caroline Frances Cornwallis to Samuel Birch, Eſq.:—"Can we depend on Major Rawlinſon's readings of the cuneiform inſcriptions? My faith is not very firm in his interpretations, but perhaps your treaty with the Egyptian king may give a little more certainty to his *conjectures.* Not having Mr. ——'s plenary inſpiration, I am troubled with a certain feeling that I know nothing about the matter, but that when names are expreſſed, it is poſſible that they *may be imagined rather than deciphered.*"—*Correſpondence of C. F. Cornwallis. London:* 1864.

he had made an expedition againſt the Iſraelites, and had overrun all the land of Gilead, and the region beyond Jordan, and the adjoining country, which is called Galilee, and Kadeſh, and Hazor, he made the inhabitants priſoners, and tranſplanted them into his own kingdom." Not a word is here ſaid about Egypt. Theſe events took place, according to Biblical chronology, 740 B.C. and conſequently there is a diſcrepancy of nearly 400 years. Mr. Fox Talbot reads from the inſcription that the invaſion of the aforeſaid king was into Syria and Egypt:—"All the provinces of Muſri (*i.e.*, lower Egypt) I ravaged, their armies I deſtroyed, and I burnt their cities." This interpretation is partly ſupported by Sir H. Rawlinſon, who ſays that Tiglath Pilezer invaded Paleſtine and conquered all before him, from beyond the Euphrates to the "*Upper ſea of the ſetting ſun*" (the Mediterranean). But Dr. Hinckes, in flat contradiction to this, ſays, "*I am ſatisfied*, and I expreſſed my conviction *moſt decidedly* in notes to my tranſlation, that the countries *ſuppoſed to be Egypt* lay to the north-eaſt of Korſabad, and that the *ſuppoſed expedition* into Syria and the Mediterranean *was one into Armenia and the Black Sea.*" It is evident from what the doctor ſays here, that he thinks that Rawlinſon's and Talbot's tranſlations are moſtly imaginary or conjectural. Now, after viewing all thoſe glaring diſcrepancies and contradictions, who will be bold enough to ſay there is any dependence to be placed on the "Literary Inqueſt,"—or as ſome call it, "The final ordeal,"—when the three moſt celebrated of Aſſyrian philologiſts are thus found to be in direct antagoniſm to each other?

It is much to be wiſhed that theſe three eminent ſcholars ſhould give us a plain explanation of the *means* by which they have arrived at the phonetic power of each particular letter or ſyllable, ſo that their readers might be put in a poſition to judge for themſelves. But what, in point of fact, does Sir H. Rawlinſon ſay upon this point? He ſays:—"*I am neither able, nor is it of any conſequence,*

after the lapſe of ſo many years, to *deſcribe the means* by which I aſcertained the power of each particular letter, or to determine the reſpective dates of the diſcoveries." Now, this, to ſay the leaſt of it, is a very off-hand and unſatisfactory method of getting over difficulties. Does Sir H. Rawlinſon imagine that we are to take all that he chooſes to put into print without examination or queſtion? "There are two conſiderations which ſeem to juſtify us in expecting ſome more minute information on this head. The firſt is *the confidence* which the diſcoverers evidently repoſe in their concluſions; which is ſuch that one of them (Dr. Hinckes) has not only preſented us with the firſt of a ſeries of Aſſyrian Grammar, but has even ventured to employ *his aſſumed* knowledge of that language to the criticiſm of other cognate dialects, which have been known and ſtudied ever ſince they have ceaſed to be ſpoken. The ſecond is that—without venturing for a moment to queſtion the profound learning and acute ſagacity of the diſcoverers—the more tentative the proceſs the more conjectural the reſult, and the ſmaller the number of witneſſes (at preſent not much above the Moſaic minimum) by which the ſoundneſs of that reſult is atteſted, or who are competent to give evidence in regard to it, the more ample we naturally deſire their teſtimony to be, that we may be put as much as poſſible in a poſition to form an opinion for ourſelves."

But as a ſtrong proof of the confidence Sir Henry Rawlinſon had in his own works, let us take what he publiſhed in the year 1847, in the "Royal Aſiatic Journal" (vol. x. p. 13). Speaking of the Behuſtan inſcription, he there ſays:—"In the preſent caſe, then, I do put forth a claim to originality, as having put forth to the world a literal and, as I believe, a correct grammatical tranſlation of nearly two hundred lines of cuneiform writing (ſince augmented to four hundred), a memorial of Darius Hyſtaſpes, the greater part of which is in ſo perfect a ſtate as to afford ample and certain grounds for a minute orthographical and etymological analyſis; and the purport of which to the hiſtorian muſt, I think, be of fully

equal intereſt with the peculiarities of its language to the philologiſt." Again, in the ſixteenth page of the ſame volume, he ſays:—"In February of the preſent year (1846 or 1847) I took the precaution of forwarding to the Royal Aſiatic Society a literal tranſlation of *every portion* of the Perſian writing at Behuſtan, and of thus placing beyond the power of diſpute the claim of the ſociety at date (February 1846 or 1847) to the reſults which are publiſhed in the following memoir." Now let it be underſtood that the foregoing extract was written at leaſt *two years* previous to the diſcovery of the Black Marble Obeliſk by Layard. Yet we find in the year 1850 or 1851 Sir Henry ſpeaking in this ſtyle:—"Many of the ſtandard expreſſions at Behuſtan, ſuch as '*the rebels having aſſembled their forces, came againſt me offering battle, I fought with them, and defeated them*'—PROVE TO HAVE BEEN ADOPTED VERBATIM FROM THE ASSYRIAN ANNALS." This requires a pauſe. Does Sir H. Rawlinſon mean to ſay that Darius Hyſtaſpes copied from the Aſſyrian inſcriptions? If ſo, what authority has he for the aſſertion—ſince it is certain that Nineveh's palaces had been deſtroyed many years before the birth of Darius, and it was only in the palaces of Nineveh that any records were found? Sir H. Rawlinſon goes on to ſay:—"It was indeed the diſcovery of known paſſages of this ſort IN THE OBELISK INSCRIPTION that firſt gave me an inſight into the general purport of the legend" (*i.e.* the Behuſtan inſcription). But how is this to be reconciled with the former part of his ſtatement, when the Obeliſk was not known to exiſt for ſeveral years ſubſequent to the completion of the Behuſtan legend? Sir Henry *had finiſhed* the Perſian inſcription in the early part of the year 1846 or 1847; but he did not ſee the Obeliſk until his arrival in London, in the middle of the year 1849! This is an inconſiſtency which requires explanation.[1]

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[1] Monſieur de Saulcy, a member of the French Inſtitute, a man of ſcience, an extenſive traveller in the Eaſt, and a *real* diſcoverer himſelf in epigraphy. This antiquary convicts the readings of Rawlinſon, which

In pointing out these obvious discrepancies, my sole design is to exhibit the results of a system which I firmly believe will ultimately prove to be wholly erroneous. The subject I consider to be one of great and vital importance, and as I claim to be the discoverer of a new system, I am compelled, in proving the truth of my own theory, also to show the errors and inconsistencies of previous systems. At the same time, while I firmly believe that my system is founded upon truth and reason, I think that it is subject to many modifications, and that it can only be brought to perfection by gentlemen of profound abilities as Oriental scholars, and then I hope that the great problem of the primitive language will be solved. Having said this much, parenthetically, I shall proceed to show that while in the colony of Victoria it was next to an impossibility for me to give anything like a correct translation of any of the inscriptions. But since my return to England I have been enabled to copy from the originals in the British Museum, the printed copies of which are so full of errors that it would have been labour in vain to have attempted any more from such a source; errors which Sir H. Rawlinson, Hinckes and Layard would only call *non-essentials*, such as the omission of elements or wedges from some groups, the substitution of one group for another, and

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reveal to us the lost names of certain kings of the Assyrian dynasties, of being *left destitute of proof*, of being *improbable in themselves*, or at *variance with each other*. He substantiates this triple charge against Rawlinson's Pantheon, taking the principal divinities, personage by personage, to the number of over a score; in conclusion, however, he says, with sarcastic deference, that he "*denies nothing*, but merely waits until Rawlinson gives *some proofs of his revelations*; and this, incumbent even in religion, is indispensable in all science, and was imperative in the present subject, where the discoverer *pretends alone* to have the key to the exploration of the cuneiform writings." It is also the advice I would convey to your British readers, who, indeed, appear themselves to have tacitly taken a similar course, if one may judge from the little noise they make about so startling a publication.—*Athenæum Français*. And to say the truth, the publication seems *to merit the severest treatment*, adds the editor of the "Journal of Sacred Literature."

the alteration of the figure of an element. For inſtance, the Awleph (or A) I find in ſome caſes is drawn out, or elongated, conſequently it becomes the Lamed, or L (ſee Table of Alphabets), and, *vice verſâ*, the Lamed gets ſhortened and becomes A, or Awleph. Sometimes Tſadde (or TS) gets placed upright, and has the appearance of CH; and again, the Zain, or Z, will aſſume the perpendicular and become the Beth or B. Now, all theſe changes are looked upon as *non-eſſentials*, and may be tolerated on the *imperfect Behuſtan ſyſtem;* but with the primitive ſyſtem, where every element *is a letter*, it would greatly, if not fatally, interfere with the truth of the tranſlation. Therefore, although it was at firſt my intention to make a tranſlation of the whole of the inſcription on the Black Marble Obeliſk, I ſhall be obliged to defer it for the preſent. I have made an attempt of the firſt three gradines, ſubject to the above diſadvantages. I will not ſay anything in its favour, only this much, that I *can follow the ſenſe*, and I *do not think I can perceive* any of the names of the Aſſyrian mythology. It begins with a proclamation from the ſupreme king Gillirri,[1] appointing one Tſaallni to be governor over the conquered people of *Lailirou*,[2] and ſtating that their king will be cared for:—"Gillirri entered the city and took captive the king; but fearful and myſtic cries found favour with or pleaſed the feeble monarch. Gillirri appoints the friend of Tſaallni chief, who will

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[1] In the third volume of the "Journal of Sacred Literature," page 476, there is a paper by Mr. W. H. Ormſby, wherein the writer ſtates that, "Gimirad, or chief bowman, or chief of the Gimir, had ſettled in Shinar and founded a Scythic kingdom." May not this be the ſame individual as the one mentioned above? We know that the liquids L and M interchange one with the other; therefore *Gillirri* might have become Gimmirri, or Gimir, or *vice verſâ*.

[2] Can this be the name mentioned in Geneſis xvi. 14, with a ſlight alteration in the orthography? It is well known that people in ancient as well as in modern days congregate and take up their dwelling-place near a ſpring or well of water (as is proved in Geneſis xxv. 11, "And Iſaac dwelt by the well LAHAIROI," and poſſibly became the founder of a townſhip or city afterwards called LAILIROU).

not fail by firmneſs of mind to collect the tribute." Second gradine:—"And make it known that through the interceſſion of Tſaallni I will not fail to ſave ſome approved and ſelected Llen, Auſzits, and the chief; and thou Tſaallni preſerve from trouble Lalagees,[1] who brought in the tribute. Auſzits fought fearfully to prevent the entering of Aram. I will confine him ſecurely with Blaal, Ligirr, and Ahhligron their chief, whom if the people had aſſiſted him (no) trouble would have entered *Lailirou*. Proclaim! Nothing ſhall diſtreſs the land during the ſojourn of the king, Gillirri the triumphant!" Third gradine:—"(Obliteration, Proclamation to the town) and the city! And I, the ſupreme king, will impriſon all rebellious to my authority, and compel them to accept the new governor. Aſſuredly the towns (obliteration, will ſubmit as well as) the city. Be it known unto all that the chief governor of the people of Lailirou will rebuild the walls or fortifications, and lo! they will behold them (obliteration, like as a) friend ſeen in the time of trouble. The chief Tſaallni will compel the governor by the fourteenth day of the month Zou to abide (his word)," &c., &c. Thus it will be ſeen that, whatever I attempt, I can elicit ſenſe, and in this laſt caſe a continuous narrative. What remains it is impoſſible for me to ſay at preſent; but I ſhall be moſt anxious to reſume my ſtudies when I know I can do ſo with certainty. There is another ſubject alluded to in page 73, which I muſt ſay ſomething about, viz., a ſlab with a repreſentation of a winged figure, or Aſſyrian prieſt, bearing on his left arm a kid of the *capra ægagra* (a goat inhabiting the European Alps as well as the Aſiatic ranges), and, it will be obſerved, an animal of the ſame ſpecies as is ſeen on the Black Marble

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[1] Has this name any connection with the Leleges we read of in ancient hiſtory, a collection of people of different nations, derived from λέγω, "to gather," as its name imports, ſo named from Lelex, an Egyptian who came with a colony to Megara, where he reigned 200 years before the Trojan war, about A.M. 2650, or about the time of Joſhua?

Obeliſk. The figure bears ſomething in his right hand not clearly defined, but having ſome reſemblance to a large ear of corn; he wearing a robe reaching down to the heels, beautifully embroidered and fringed, with large taſſels hanging from the waiſt, and a ſimilar under-dreſs reaching to the knees, and with bracelets on the wriſts with roſette claſps. The inſcription of ſixteen lines is cut or engraven acroſs the lower part of the dreſs, through the interſtices and ſinuoſities of the fringe, which made ſome portions of the inſcription very difficult to copy. The inſcription begins with the uſual formula:—"Proclamation! Palace, together with Aaſhoik, the wrath of God abideth in and around, and will deſtroy them; but I will dwell among my kindred. O that thou wouldſt cry aloud and ſcatter (or break to pieces) the multitude of ſtone gods (II. Chron. 23 and 17th), and ſhow me the extreme beauty of the true God, and the manifeſtations of His glory.[1] Haſten my deſires. Light! ſhine (forth) and ſpread around the eternal and unchangeable Supreme." Second line:—"And thine altar ſhall be covered with that which covereth the top (*i.e.*, with the glory of Him who is above all).[2] O that thou wouldſt attend to my prayer, if thy wrath covereth with confuſion, if thou art He that dwelleth above, and that ſpreadeth around the bleſſings of *Him* who is above the heavens (goodneſs, and mercy, and truth), many of thy unhappy ones will

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[1] 2 Samuel, xxii. 14-15: "And the Lord thundered from heaven, and the moſt High uttered his voice. And he ſent out arrows (*i.e. his word*), and ſcattered them." Deut. xxxii. 23; Pſalms vii. 13, lxxvii. 17, and cxliv. 6.

[2] Does not this appear to be an alluſion to the altar and mercy-ſeat of the Iſraelites, taken by the Aſſyrians, in all probability at the ſacking of Samaria, and preſerved, perhaps, in the palace of which this ſlab formed a part:—"And the cherubim ſhall ſtretch forth their wings *on high, covering the mercy-ſeat* with their wings." "And thou ſhalt put the mercy-ſeat *above* upon the ark, and there I will meet with thee, *from above the mercy-ſeat*, from between the two cherubim." Or has it rather reference to a remarkable imitation of the Divine preſence mentioned by Philoſtratus?

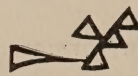
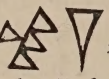
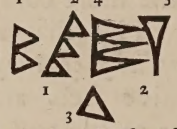
be ſwiftly taken away (by him) who *covereth the top.* Repent! the wrath of Him, the eternal, cometh quickly, and will aſſuredly curſe and deſtroy the *rock,* my god."

This is the ſubſtance of two lines only, and the legend applicable to the device; and ſo it is in every inſtance, on application of the nineteen letters of the primitive alphabet, without the cumbrous machinery of *homophones, polyphones, determinatives,* ideographs, and 500 variants. Thoſe inconſiſtencies and contradictions which I have pointed out might be multiplied *ad infinitum,* but I think I have ſaid enough to convince the candid reader that the ſyſtems hitherto propounded cannot be true; and I may add, without egotiſm, that the theory ſubmitted in the preſent work is at once ſimple, practicable, and carries on it the face of truth. Let not the great philologiſts throw it aſide as unworthy of notice, or with the feeling that no good can come out of Nazareth. Let them rather condeſcend to teſt this new theory with the ſame zeal that they have ſhown with their ſelf-acknowledged imperfect key, and poſſibly they may find that the conjectures of many ſcholars will turn out to be true, viz., "That the earlieſt of the three orders of cuneiform character impriſons *a captive and dumb Semitic ſpeech;*" and may alſo be able to anſwer an important queſtion put by an eminent writer: "Where may lie the tomb of the mother of the Semitic family, ſo ſoft and artleſs in her expreſſions, ſo unſophiſticated in her ways, who utters no word but burns with life, who is too earneſt to ſmile, too impaſſioned to argue, too confiding to reaſon, whoſe paſſions ſeem exhauſtleſs, and her intellect ſcarcely appreciable, the woman, *par excellence,* of human languages? Like the grave of her greateſt prophet, it lies concealed from human eyes by the marge of ſome brook, on ſome Armenian hill, by ſome Meſopotamian watercourſe. All that we know leads us to believe in *one primitive Semitic ſpeech.*"

This fact has, in our opinion, been brought full into the light of day by the indefatigable reſearches of

Layard, but ſtill awaits the magic wand of the true philologiſt to bring it into life. The modern interpreters have been trying their various ſyſtems now for more than ſixty years, and they are as far off from any certain and definite reſult as when they began. It is ſurely high time they eſſayed a trial of ſome other ſyſtem.

I have noticed in a former part of this work that I diſcovered the numerals while forming a lexicon for facilitating the tranſlating the whole of the inſcription on the Black Marble Obeliſk. I had completed the ſixtieth word of the letter A when the numerals put a ſtop for a time to my lexicon-making; and the ſubſequent diſcovery that through the inaccuracy of the authorized copy, I could *not* depend upon any *one* word, has cauſed me to give it up until a more favourable opportunity. In Plate III. the reader will ſee nine ſimple words from the lexicon, out of ſixty of the letter A, or Awleph; and the method of reading the more complicated groups in the adjoining column. This diagram, Plate III., ſhows the *truth-ſpeaking ſimplicity of the ſyſtem.* There are many ſtrong corroborative facts and coincidences which ſpeak loudly in favour of the truth of the primitive alphabet, a few of which I ſhall notice. Firſt, in Mr. Fox Talbot's tranſlation of the Bellino cylinder, he ſays: "We find employed a very important cuneiform , TSIB, which ſeems to have eſcaped hitherto the notice of Aſſyrian ſcholars, and in a note Mr. Norris has informed me that this figure has been long known to him; but I believe it is not in any of the publiſhed alphabets, and in printing this paper a new type had to be cut for it." If Mr. Fox Talbot will take the trouble of looking into the catalogue of the Library of the Britiſh Muſeum for a book, viz., "A True Key to the Aſſyrian Hiſtory, Science, and Religion," by D. Smith, he will find that *his* , TSIB, was diſcovered in 1848,

under the name of "*tſadde*" (*Ts*); there is not much difference in the ſound, but the coincidence is ſingular. I have never ſeen the above character ſtand alone, but always in conjunction with ſome other letter or element, as , RTS, "*a bar of ſilver;*" , ARTS, "the earth, ground," &c.;  , LRTS, "to break, to ſmaſh to pieces;"  , RTSou, "to oppoſe, or to run, ruſh upon violently;" hence, "a battle," alſo, "to craſh, daſh, and ſmaſh;" and , TSR, "rock, ſtone or flint, to bind up cloſe," &c. &c. Now comes a moſt remarkable fact, overwhelming evidence as to *the truth of the new theory*. If we look at the Black Marble Obeliſk, at the end of the 38th line, Face c, we ſhall find two groups 

1 1 2 4 2 5
BTS CHU, meaning, "In
R
3
command of Tyre." Why is it that the third element is below the line? I aſked Mr. G. Smith, the tranſcriber for Sir H. Rawlinſon, but he could not tell me; he had never ſeen the group in that ſtate before. But now I can tell him that the ſculptor (B.C. 1249) had omitted the third element; and for fear of chipping away any of the ſecond or fourth elements, he engraved the third, or the R, immediately *under*, juſt as we now do in A.D. 1873. When we omit a letter we inſert it, either above or below, with a caret, as "Jam$_{\wedge}^{e}$s;" ſhowing plainly that *each individual element* had its own peculiar power. Another ſingular coincidence is found in a tranſlation of Mr. Fox Talbot's from Michaudi's "Caillon" (which I call "The Altar of the Word," or "The Foundation of Free-maſonry"). In the firſt line he ſays "that ſig-

nifies 24 (which it certainly does, ſee Plate IX.), and is often uſed ſo ; but it is alſo uſed to expreſs "*Sar, ſha,*" "*The king who.*" Now, this is preciſely what I render GAG, which Parkhurſt alſo renders "king," on account of the extent of his dominions (alluding to Agag, King of the Amalekites), and , ש, SH, "*who, which, what,*" = "*The king who,*" according to the primitive alphabet, and the SH, of the primitive, is Hinckes's *ſa*, and alſo the numeral 4. Theſe are ſingular coincidences, all pointing to the truth of the primitive alphabet. What is the concluſion, then, that we muſt perforce come to ? When all ages, all nations, ancient and modern, point to the Eaſt, of which Nineveh formed the centre, and which radiated to north, ſouth, eaſt, and weſt, all the knowledge of the arts, ſciences and literature which has made man "a little lower than the angels, and crowned him with glory and honour ;" can there be a doubt that *Nineveh* was the recipient of the primitive alphabet and the art of writing from the patriarch Shem, who, in his turn, received it from his father Noah, and whoſe grandfather, Lamech, lived many years contemporaneouſly with Adam, *who received it directly from God ?* In this age of marvellous diſcoveries, what may we expect if men of ſuch profound learning as Sir H. Rawlinſon, Mr. Fox Talbot and Mr. Norris, concentrating their abilities upon this intereſting ſubject, and with the aid of this new alphabet, may not bring out of theſe ancient inſcriptions ? Who can tell what new and important hiſtorical truths may be brought to light reſpecting the early hiſtory of the world, in corroboration and full elucidation of the inſpired narrative in the Old Teſtament ? In concluſion, I hope that the ſubject-matter of the preſent treatiſe will be apology ſufficient for any errors that may be found in it. Nothing could have induced the author to have written this work, but a deep conviction of the

truth of the ſyſtem he propounds, and from an *almoſt overwhelming ſenſe* of its great importance. It has been carried on through difficulties almoſt unparalleled; but faith in the truth of his theory, and hope in its final reſults, have cheered him on to its completion.

Fig. 1. *From* A.M. *1 to 3280.*

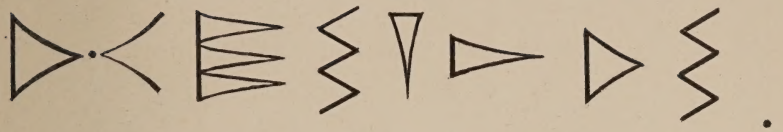


Fig. 2. *From* A.M. *2511 to 3047.*

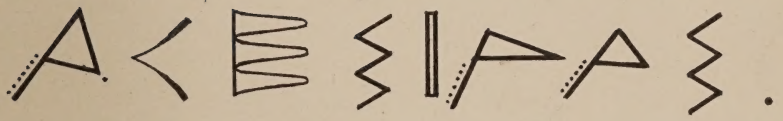


Fig. 3. *From* A.M. *3047 to 5160*

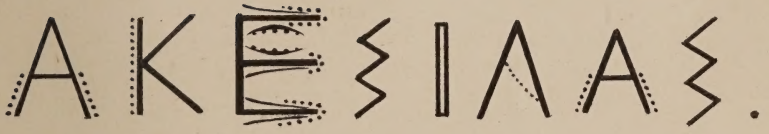
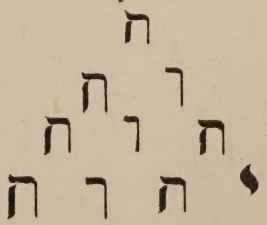
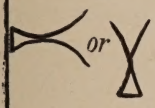
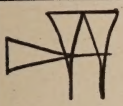
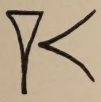
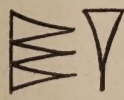
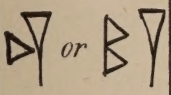
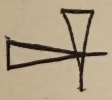
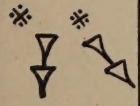
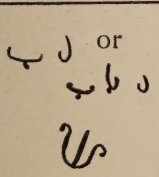
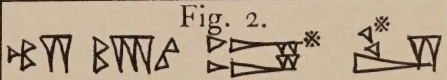
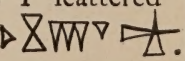


Fig. 4.

Fig. 5.

Fig. 6.



1		The Greek or Hamyaritic B or D	Primitive Syſtem. AG, "to bind."
2		Hamyaritic or Ethiopic H	LN, "to dwell or abide."
3		Greek K	oug or ig, "pained."
4		Greek V or N	G
5		Greek E	CHU, "Shew, declare, or proclaim."
6		Greek P or Hamyaritic	AI, "Country," or Bou, "to go in or out," or "to reign."
7		Ethiopic	lou, "O! that thou wouldſt."
Fig. 1. 	 Hamyaritic B or D	Dab, or dabab.	Fig. 2.  Over a caſtle taken by ſtorm. "Thoſe dwelling in filth and laden with crimes I ſcattered with the ſtone." 

GROUPS.	ARABIC.	MR. FORSTER'S TRANSLATION.
1	دار dar	A paunch, or honeycomb tripe.
2	دادار dardar	Dentes deflui, or ſhed teeth.
3	دارو dharoo	Milii genus. Grain.
4	دار dar	Quod frequenter penditur tributum, or frequently paid tribute.
5		Alſo ſhed teeth.
	AUTHOR'S TRANSLATION.	
6	בצר	"Precious treaſure ſtored up."

The four concluding words of each epigraph.

7 "The precious treaſure to be ſtored ſafely by order of the Lechu," *i.e.*, a prince or governor of a town or diſtrict.

Plate III.

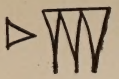
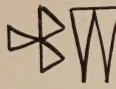
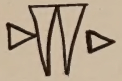
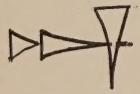
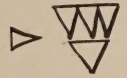
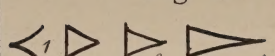
1		AB	Father, &c.
2		AM	Mother, city, &c.
3		ACH	Brother, &c.
4		ABN	A ſtone, &c.
5		ANA	The pronoun "I."
6		ALE	God, oath, curſe, &c.
7		ALF	Leader, chief, 1000, &c.
8		ASH	Fire, the anger of God, &c.
9		ARTS	The earth, the world, &c.

Fig. 1.



G. A. A. L. L.

Condenſed.

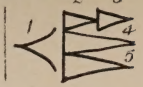
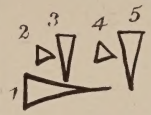


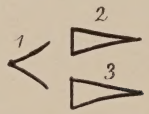
Fig. 2.



1 2 3 4 5

LAIROU.

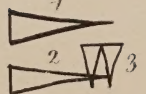
Fig. 3.



1 2 3

GLL.

Fig. 4.



1 2 3

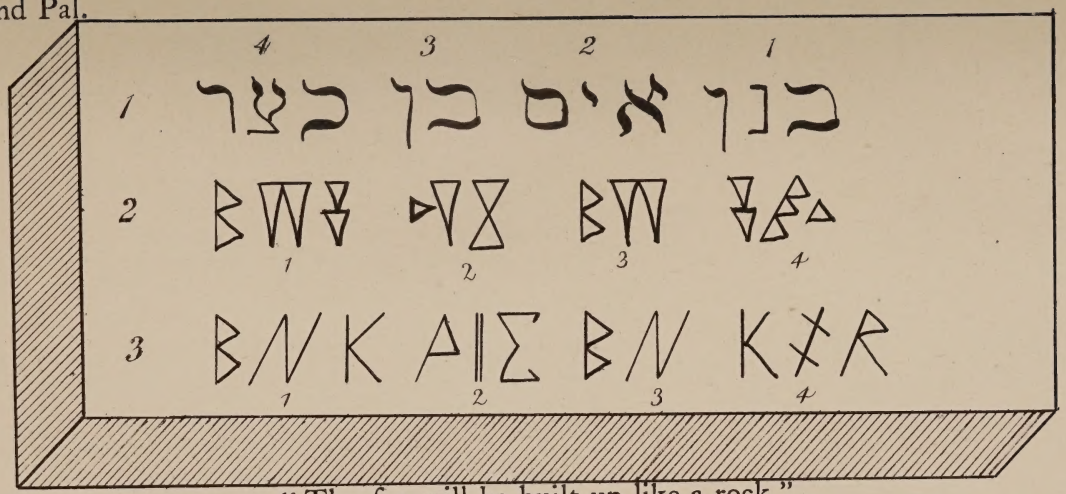
LLN.

Fig. 1.

Bar and Pal.

Hinckes' numeral, 7.

Fig. 2.



"Thy ſon will be built up like a rock."

Fig. 3.

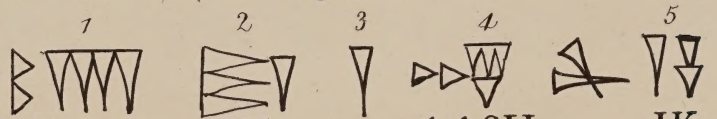


Fig. 1.

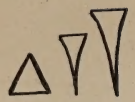


Fig. 4.

G

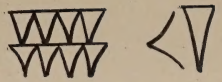


Fig. 5.

H

one 4th of the Monarch or 32.

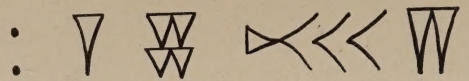
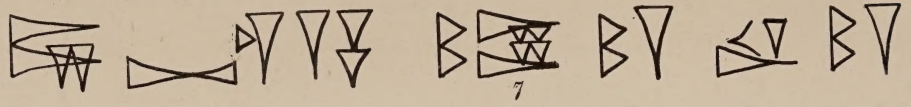


Fig. 2. Nineveh. Rawlinson.

1 2 3 4 5 6 8 9 10



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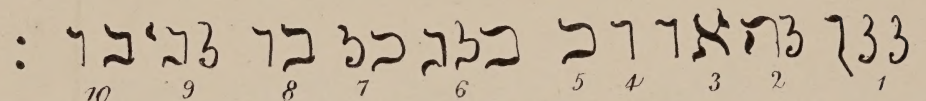
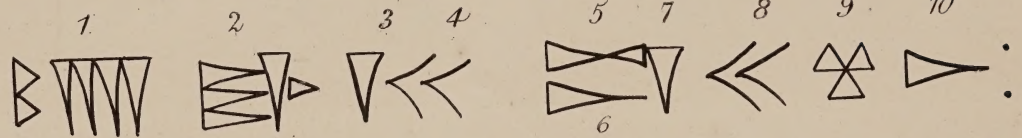


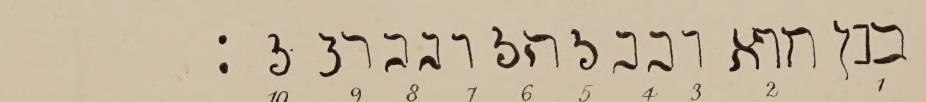
10 9 8 7 6 5 4 3 2 1

Fig. 3. Sargon. Layard.

1 2 3 4 5 7 8 9 10

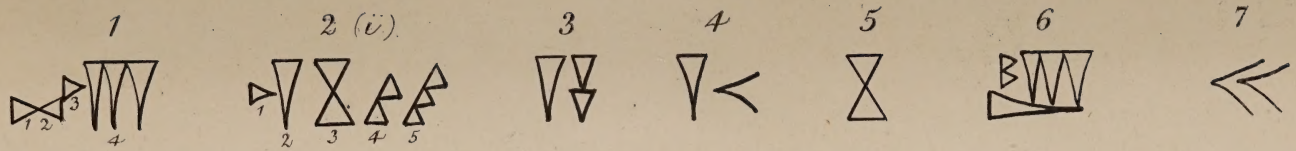


6

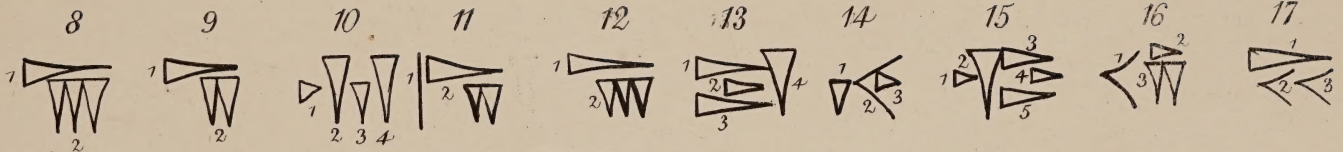


10 9 8 7 6 5 4 3 2 1

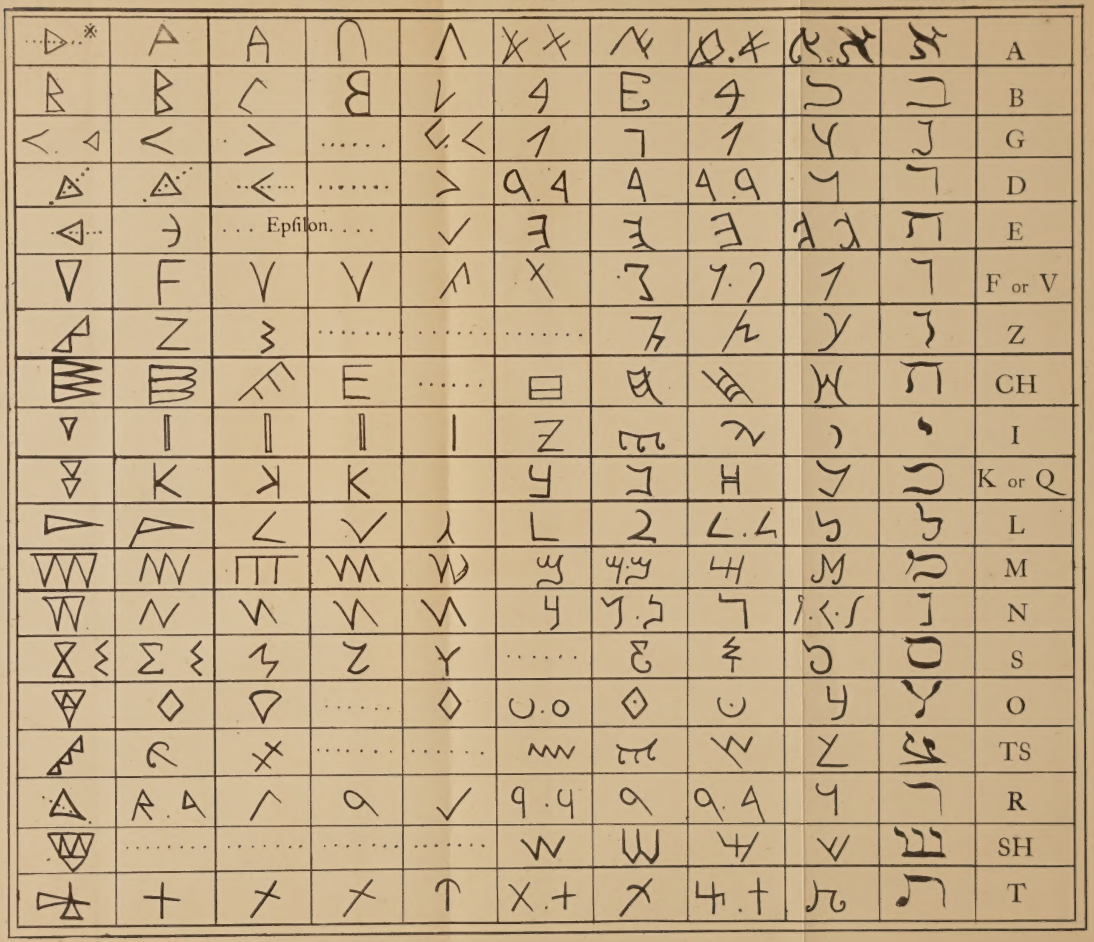
Plate VI.



I am Darius



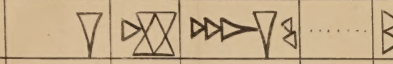
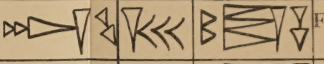
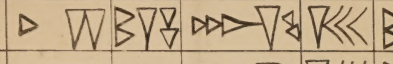
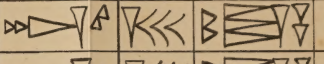
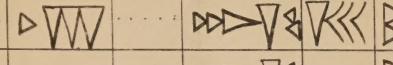
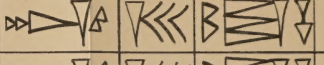
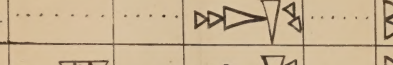
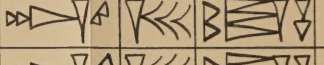
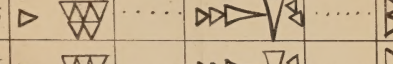
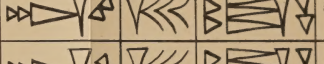
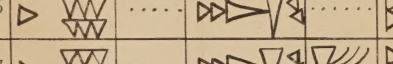
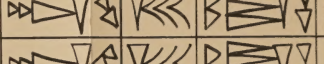
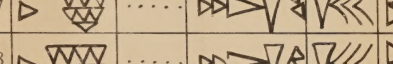
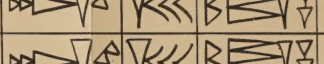
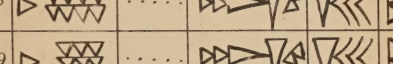
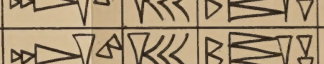
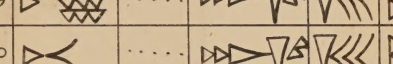
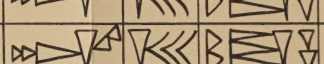
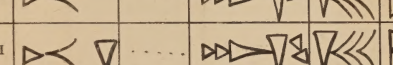
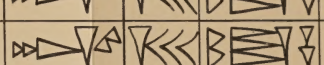
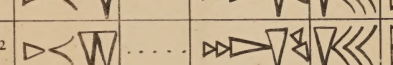
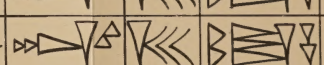
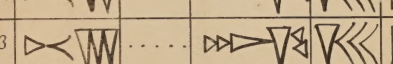
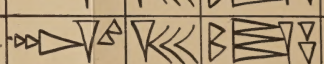
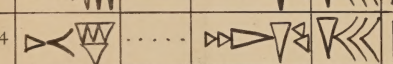
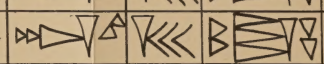
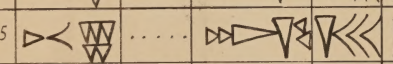
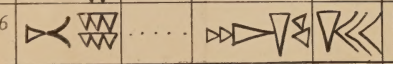
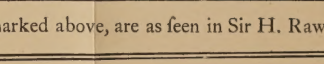
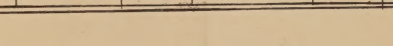
A D M , D A R Y W U ſh.


Primitive.
Cadmean.
Etruſcan.
Pelaſgic.
Bardic.
Ancient Hebrew.
Samaritan.
Phœnician.
Palmyrene.
Modern Hebrew.
Roman.
Awleph, an ox or leader.
Beth, houſe or tent.
Gimel, camel.
Dawleth, tent door.
He.
Vau, hook pin.
Zain, armour.
Cheth.
Yod.
Kaph and koph.
Lamed, or ox goad.
Mem, water.
Nun, fiſh.
Samech, prop.
Ain, eye.
Tſade, fiſh-hooks.
Reſh, head.
Shin, tooth.
Tauv, croſs.
. . . Epſilon. . . .
A
B
G
D
E
F or V
Z
CH
I
K or Q
L
M
N
S
O
TS
R
SH
T

1	é & a	a	a	a	a	a	a	
2	ô	y	o	i	i	i	i	
3	u	ou	u	u	u	u	u	
4	é	e	k	k	k	k	k	
5	kh	kh	kh	kh	kh	kh	k	
6	Z	h	Q	a	a	a	Q	
7	û	?	u	gh	g	g	g	
8	Z	.....	gh	gh	gh	gh	gh	
9	ô	e	V	i	y	k	k	
10	dj	?	gh	g	dj	g	g	
11	ng	?	h	n	n	J	Z	
12	m	t	t	t	t	t	t	
13	th	dh	T	t	t	th	dh	
14	i	h	y	ζ	th	th	θ	
15	m	?	L	k	tch	.....	kh	
16	n	n	th	t	t	tr	thr	
17	D	D	D	D	D	D	D	
18	Z	.....	gh	dh	dh	dh	Dh	
19	B or P	P	P	P	P	P	P	
20	f or ph	.....	f	f	f	f	f	

21	V	R	B	.....	B	B	B
22	o	a	m	m	m	m	m
23	H	e	i	hm	m	m	m with u
24	K?	?	gh	gh	gh	ah	ah
25	tſch	m	n	n	n	n	n
26	.....	.....	.....	n	n	n	h with u
27	.....	.....	.....	Engliſh	n	n	n
28	h	e	h	y	y	y	j J
29	R	.....	r	r	r	r	R
30	ſch	ch	L	ſh	r	R	R
31	g	V	g	V	V	V	V
32	e	i	i	W	W	W	W
33	S	S	ç	Engliſh		S	س S
34	ſch	ch	ch	ſh	.....	ſh	ش Sh
35	gh	e	Z	Z	Z	Z	Z
36	a	ou	a	H	h	h	H
37	h	h	.....	.....	y	Engliſh	H
38	or	.....	.....	.....	.....	ks	dah
39	.....	.....	.....	.....	.....	.....	bumi
40	Sign of diſjunction univerſally adopted.						

ASSYRIAN NUMERALS, as seen on the black marble Obelisk.

	Numerals.	Occurs.				Numerals.	Occurs.			
1		2nd	Face B	Gradine	line 26	17		Face B		line 96
2		4th	"		32	18		"	"	97
3		"	"		35	19		"	"	99
4		4th	"	C	50	20		"	"	100
5		"	"	"	52	21		Layard's Monuments of Nineveh, 1 line.		102
6		"	"	"	54	22		Layard's M. of N. Plate 2, line 9.		104
7		"		D	67	23			"	107
8		Base	Face	A	73	24			C	
9		"	"		77	25			"	126
10		"	"		85	26			"	132
11		"	"		87	27			"	141
12		"	"		89	28			"	146
13		"	"		90	29		The numeral obliterated.	D	156
14		"	"		91	30				159
15		"	"		92	31				174
16		"	"		93					

※ The numerals marked above, are as seen in Sir H. Rawlinson's copy.

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